THE ROMAN PAPACY.

ITS RISE FROM PAGAN SOURCES, ITS EARLY PERSECUTIONS, ITS LATER PLOTS AND CONSPIRACIES, AND ITS PRESENT FRAUDS, CRIMES AND DANGERS IN THE UNITED STATES.

WITH A BROAD, FAIR AND FULL TREATMENT OF PAPAL INTRIGUES AND CORRUPTIONS IN PUBLIC AFFAIRS, AND BEARING UPON FREE INSTITUTIONS IN OUR COUNTRY.

BY SCOTT F. HERSHEY, PH. D.

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CONTENTS.

PART I.

The World Still has Papacy to Contend With—Civilization yet Assailed by Jesuit Conspiracies—The Rise of Liberty—Free Institutions Impeded by the Papacy—The Roman Catholic Hierarchy in Opposition to Freedom—Pagan and Papal Romanism—Character of the Roman Papacy—The Source and Course of Papal Persecutions—Fair Little Piedmont and its Touching Story—Difference Between Pagan and Papal Persecutions—Piedmont's Apostolic Religion, and its Independence of the Bishop of Rome—Paganism the Chief Source of Papal Forms—Gregory I., and the Beginning of the Papal Claims—A Religion Pure as Protestantism—The Brightness of the Dawn, and the Awfulness of the Conflict—Persecution of Peter Waldo—Dominic, the Founder of the Dominicans—A Synod Orders the Confiscation of Property—Inquisitorial Torture the Object of the Dominicans—Ten Persecutions and Twenty to Follow—A Dreadful Picture, but True—The Church Levies Tax on France—Smoking Them Out—General Confiscation—Catholics Exempt from Keeping Contracts—Cruel Exile in Mid-winter—Piedmont's Warning to America—Murderous Assault a Century Ago—Proscriptive Laws of the Papacy—An Heroic Type of People—Most Intellectual People in Europe—One of Napoleon's Last Dispatches—Why the Popes Persecuted—Piedmont's Devotion to the Bible—A Sixteenth Century Picture—Their Table of Morals—Sublime Passage from a Piedmont Hymn—Value of Piedmont's Testimony Against Papacy—Piedmont's Contribution to Liberty.

PART II.

England's Shame and Fame—The Pope Corrupting the Ballot Box—A Scene of the Eighth Century—Great Influence of the First English Bible—The Night About to Break—The Ferments of the Fourteenth Century—The Plague of Low Monkery—One-Half the Land Held by the Church—Public Money Feeds the Church—The Popes Engaged in Systematized Robbery—A Shameful Surrender of Rights—Why the Papacy Claims Ireland—Rome Overreaching Herself—Good Result of the Piedmont Dispersion—A Common Game of Papal Hypocrisy—Two Popes at One Time—New Papal Demand on England—A Morning Star of the Reformation—Mental and Moral Influence of Country Scenes—Deformed and Dwarfed Specimens of Protestantism—The Great Conflict in Parliament—The Great Petition Before Parliament—First Attempt at the Separation of Church and State—Attempt with us to Reunite Church and State—Wyclif's Way for Circulating the Bible—His Greatest Work—"A Glory Gilds the Sacred Page"—Before the Age of Printing—Power of the Bible in English Civilization—Influence of Bacon's Philosophy—The Highway of Progress—The Bible in Benevolence and Art—Rome's Treatment of the Bible—Condemned by Councils and Popes—An Order Against Liberty—Opposition to the Bible in Spain and France—The Bible and the Popes out of Agreement—Roman Minority in English-Speaking World.

PART III.

Side Lights on America—A Chivalric Story—Cradle of the Reformation on the Continent—The Ties Which Bound England and Bohemia—Mighty Prague on the Elbe—Influence of Wyclif's Books—Low Moral Standard of Romish Clergy—A Worse Condition in the Fifteenth Century—Two Popes at War With Each Other—Petrarch's Crushing Testimony—A Council Forced to Attempt Reform—Bohemian Church not of Roman Origin—The Papal Policy of Colonizing Foreigners—The Papal Spirit vs. the National Spirit—Archbishop Ireland's High Act of Hypocrisy—The Hidden Hand, but Mighty—Men for the Times—The Coming of the Storm—Burning Two Hundred Books—The Bold Charge of Huss—Huss is Excommunicated—Charge of the Archbishop of Genoa—Shameful Perfidy of Pope and Emperor—The Martyrdom of Huss—The Burning of Jerome of Prague—Incarnated Malice—The Popes Resort to Arms—The Second Bohemian Uprising—Why the Popes Fought Bohemia—A Warning to the United States—Danger of Priestly Power—Fame and Faithfulness—The Effort to Find Supreme Authority—The Bible and Patriotism—Roman Catholic Opinions.

PART IV.

Rome's Pursuit of Luther—Why the Middle Ages Were the Dark Ages—Notorious Debauchery of the Clergy—The Popes Condemned—Bishops and Cardinals Equally Corrupt—The Reason and Evil of Pilgrimages—Buying His Way to the Pontifical Chair—A Game at Poison—Papal Influence a Fact in the United States—The Advent of a Leader—How Great Men are Linked Together—Greatness Cradled by Poverty—Twenty Years Old Before He Saw a Bible—Buffoonery in the Pope's Palace—Luther's Great Vow—His Great Indictment—The Coming of the Avalanche—The Pope can Deprive Roman Catholics of Property—The Plot to try Him in Rome—The Dangers Which Beset Luther—The Curse of Foreign Rule—An Additional Blow to the Papacy—Rome's Battery of Lies—Rome's Opposition to Free Speech—Rome's Influence in Elections—A Truthful but Terrible Charge—Luther in the Hour of the Crisis—Value of Papal Promises—Roman Councils Above the Scriptures—A Knight of Wartburg—The Escaped Nuns.

PART V.

The First Great Protestant Nation—The Most Gigantic Scheme for Making Money—What Awakened the Lion in Luther—Origin of Indulgences—Song of the Popes—Pagan Origin of Purgatory—An Old Book on Indulgences—Form of Indulgence Certificate—Scale of Prices From an Old Book—Capturing a Ship Load of Indulgences—Purpose of the Roman Church in Our Land—Stupendous Demagoguery—Disreputable Lives of Papal Agents—Tetzel's Grave-Yard Tale—The Trap Tetzel Fell Into—If for Money, Why Not for Charity—Indulgence Certificates Used as Money—Archbishop Does a Banking Business—Still Running As a Money Scheme—Mountebank Financiering—How the Priests Dupe the Irish—The Pope a Gambler—Low Condition of the Irish, Chargeable to the Papacy—Procuring Money Under False Pretences—Indulgences Sold in the United States—A Horrible Doctrine—Blasphemous Utterance of the Present Pope—Political Side of This Doctrine—Romish Riot Against Free Speech—Effect of Indulgences on Crime.

PART VI.

The Greatness of Little Countries—The Largest Contributions to Liberty, Education and Morality—Switzerland the Picturesque—Switzerland's Language to America—The Birthplace of a Patriot—How a Patriot is Made—How a Great Man is Made—Power of the Bible in Civilization—A Great Patriot Orator—A Specimen of Papal Knavery—Virgin Shrines are Papal Frauds—This Humbug Found in the United States—A Sermon Talked About Over Europe—A Fatal Blow to the Papacy—Another Mighty Sermon—Power of Patriotic Hymns—The Need of Patriotic Songs—Political Reform a Patriotic Work—How Liberty and Education Were Lost—The Irish Once a Great People—Switzerland a Vassal of Rome—An Abominable Evil—An Old Trick of Popes—Lazy Nuns and Monks—Religious and Political Reforms Move Together—The Battle Capped—Papal Treaties Are a Papal Ruse—Death of the Great Zwingli—Difference Between a Roman Catholic and a Protestant Community.

PART VII.

The Wonderful Sixteenth Century—The Popes After the Purses of the People More than Their Hearts—Scheme of Pope and King—Extent of the Worship of Relics and Images—Papal Forces Which Ruin—Some Great Reformers—Three Powerful Families—A New Phase of Debauchery—Rise of the Jesuits in France—The Gibbons-Satolli-Leo XIII. Combination—The Pope Bribing the Army—What the French Leaders Lacked—Call for Stalwart Leaders in the United States—Papal Plots and Assassinations Through Four Reigns—The Wool-Carders of Meaux—Desolation Among Free Villages —A Shameful Chapter of Horrors—Can the Pope Permit Our Free Institutions —Every Bone Broken for Selling Books—Attempt to Introduce the Inquisition—Did the Popes Plan the Murder of all European Protestants—The Papal War Upon Conscience and Liberty—Public Assembling Forbidden on Pain of Death—Papal Diplomats Are Oily—No Religious Liberty When Rome Has Power—Shall Roman Catholics go to Congress—The Papacy Beginning the Civil War—Rome Never Keeps Political Agreement —Serious Charge Against Rome in the United States—When Rome Talks of her Love for Freedom, Beware—Design of the Papal Party in France and in America.

PART VIII.

A Noble and Patriotic Race—Three Races of Heroic Grandeur—Why the Bloody Chapter Should Not be Lost—The Leading Kingdom in Europe—The Court a Pest-House of Evil Plotting—The Blackest Crime of the Papacy—The Most Ignoble Woman of All—A Queen Sacrificed to a Papal Scheme—How France Might Have Been Saved the Massacre of St. Bartholomew—Disloyal American Politicians—The Pope a Party to Crime—Murdered by a Papal Soldier—Papal Conspiracies With Us—Many Romish Plots in France—Most Evil Combination of All—Where the Bartholomew Massacre was Hatched—A Royal Wedding the Trap—The Huguenot Leaders Enticed to the City—Playing a Desperate Hand—The King Decides on the Murder—Pre-Arrangements for the Massacre—The Tocsin of Death—Fate of Admiral Coligny—Most Inexcusable Butchery of Modern Times—The Bride's Report of the Massacre—The King Confesses His Responsibility—Twenty Thousand Butchered by the Papacy—The King and His Conscience—Why Rome Killed the Huguenots—High Joy of the Catholics at the Crime—Silent Rebuke of England's Queen—Professions of Papal Leaders Insincere—A Religious Farce and Political Blunder—Conspiracy of the Jesuits—Papal King, Ambitious Women and Crafty Jesuits—Religious Liberty All Lost—Huguenot Leaven in the United States.

PART IX.

Origin of the Knights Templars—High Character of the Order—Diabolical Charge Brought Against Them—Instance of Papal Treachery—Tortures of the Knights—Suppression and Confiscation.

PART X.

Children as High Church Officials—How a Healthy Reformation is Produced—Novel Plan of Francis I.—Rise of the Genevan Republic—Origin of Our Public School System—Civil Liberties Guaranteed—Religious Influence of Genevan Liberty—Testimony of Great Men—Influence on American Institutions—Religion Should Conserve, Not Subvert, Civil Liberty—Roman Priests and Nuns Not Subject to Our Laws—Religion Should Promote, Not Retard Intelligence—Papal Hindrance to Education—Roman Catholic Illiteracy in the United States.

PART XI.

A Race of Freemen and Heroes—The Papacy Disputed in the Eleventh Century—The Birth Century of Great Ideas—Most Burning Question in Europe—Remarkable Progress of the Dutch—The Greatness of Antwerp—Fell Under a Romish War—Why Indulgences Failed—Advent of the Barbarous Inquisition—Its Original Intention—Four Millions Suffered in Spain—The Church Still Maintains It—Charles V., Heir to Half the Thrones in the World—Setting Up the Inquisition—Papal Conquests on the American Continent—A Female Beast Made Regent—Too Brave for Cæsars and Popes—Martyr Fires Never Die Out—"The Court of Blood"—A Page From the "Black Book"—Now Comes William of Orange—Learning Papal Secrets—The Night Vow in the Silent Forests of Vincennes—Attempt to Bribe Him—An Infamous Horde in the United States—Infamous Deception—God Alone With Him—Plots to Assassinate—The Pope Accessory to Murder—Scheme to Murder the English Queen—Successful Appeal to Patriots—The Wild Corsairs of the Sea—A Patriot's Last Resolve—Now Comes the Turn—Sublime Act of Tolerance—How News of Bartholomew Was Received—Awful Scene of Papal Cruelty—Alva's Savage Boast—The Dutch Sea Rovers—A Sight of Moral Grandeur—Attempt at Bribery—The Brave Prince Assassinated—Divine Right of Kings and Popes Surrendered.

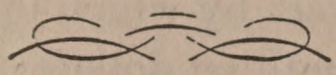
PART XII.

Most Beautiful Woman of the Sixteenth Century—Helps of Powerful Preachers—The Aid of Education—A Small Country, but Great—Greatest Things in the Scotch Conflict—Wheeling a Nation Into Line—The Greatest Power in War With Rome—The Greatest Need in the United States—Papal Clergy Filling the Public Offices—Imprisonment and Confiscation—Will Such Things Occur in the United States—The Church Selects the King's Wife—A Notorious Papal Family—The Priesthood an Obstruction in the Way of Education—Ignorance of the Priesthood—The Bishops not Able to Preach—One-Half the Wealth Held by Priests—Monks a Trifling and Worthless Set—Monasteries Temples of Debauchery—The Day When Scotch Independence Was Born—The Qualities of Five Men in One—Six Men of Unparalleled Greatness—Public Reward Offered for Murder—Startling Scene in the Queen's Chamber—Deepest Plot of the Sixteenth Century—Who Invented the Conspiracy—Who Knew of It—What It Involved—Deception of Mary of Guise-Lorraine—The Mask Thrown Off—Popery Turned Out of Doors—The Queen Regent a Minion of the Papal Court—Mary the Beautiful on the Throne—Treachery of the Queen—The Papal League Extended to Scotland—Murder of Lord Darnley—The Queen Resigns—Earl of Murray Regent—Why the Archbishop Wanted Him Assassinated—Priests Instigate Rebellion—What Led to the Queen's Death—Damaging Jesuit Authority—According to Papal Morals Murder is Right—The Spanish Armada—The Crisis of the Whole Conflict Had Come—Declared Intention of the Expedition—How the King Regarded the Defeat—New Jesuit Plot—Civil War Comes From Papal Intrigue—Jesuits Declared Traitors—Papacy Permanently Overthrown—Our Civil and Religious Liberties Advanced.

PART XIII.

Plots to Murder—Conspiracies Against England—Papal Womanhood—Roman Diplomacy and Royal Marriages—The Archbishop Presents a Forged Will—First Duty of Patriotism With Us—A Visit to the Apartments of Mary Stuart—An Age of French Debauchery—Married to an Imbecile—Infamous Crime Exacted—Sad Result of Papal Intermeddling—The Queen Confesses Papal Power over Her—Danger From Roman Catholic Rule—Famous Jesuit Interview—Cause of the Queen's Bigotry—Civil War Provoked—A Confederation to Overthrow Liberties—Victim of the Archbishop—Jesuit Proofs—The Ridolfi Conspiracy—Confessions of a Roman Catholic Conspirator—Sad Execution of the Queen—Jesuit Papers Found By Froude—Papal Influences On the Queen—Victim and Tool of the Papacy—Papacy the Enemy of Woman—Evils of Confessional and Celibate Priesthood—Fame and Infamy of Papal Women—How the Papacy Secured Temporal Dominions—The Bigoted Isabella—A Far-Famed Papal Woman—"Bloody Mary" of England—Convent and Cloister Women of France—Eugenie Brings War to France—Attempt of Papal Government in Mexico—Papal Law Declares Women Inconstant—Pagan Idea of Women is Held—Names Impossible in the Papal Church.

INTRODUCTION.



No question now before the American people, or which has been before them since the issues connected with the Revolutionary War, and the formation of the Republic under the Constitution, not even the perplexing issues of the late war, and those grave matters which disturbed our internal peace during the reconstruction period, are, or were, either in nature or degree, so serious in character, so important to clearly understand, or so difficult to adjust, as that of the Roman Papacy. The secret and unprincipled way in which the Roman hierarchy have worked their way into the control of most all the large city governments in the north, the public schools in towns and cities, the state legislatures, and of recent years the congress of the United States, the departmental branches of the government at Washington, and even the judicial branch; the torrent of abuse they pour upon every one who raises a voice against this ecclesiastical favoritism; their demand for public money for Roman Catholic institutions; the alarmingly large contribution of this Church to our pauper and criminal classes, entailing a grievous burden upon the general public to support the errors and failures of life directly produced by and traceable to their ecclesiastical system; the preservation in our country of such Spanish and mediæval institutions as that of the conventicle prison, in daily violation of constitutional and statutory law; the continuance in our southwest of the barbarous and heathenish practices

of the Roman Catholic *penitentes*, a relic of Mexican Romanism, spread over a half dozen states and territories, and which often result in crimes which should be punished as murder; the vast and rapidly growing and exceedingly dangerous money power, by which it is easy for an archbishop to turn a half million dollars into the election of a single state to help Roman interests in the American Republic; the enormous accumulation of property held independent of the rights of taxation, amounting in Washington city to more than twelve million, or three times as much as all the Protestant holdings together, in which is a political inequality of stupendous extent; the criminal effort to derange all the facts of the past in our history and literature, until we have a generation of Americans mostly without any historical knowledge of the past evils of Romanism, and hence incompetent to judge or deal with its present evils; the priestly domination of the daily press to an extent that reliable news are withheld, so the people have been dealing with professions, rather than facts and conditions; the presence at our national seat of government of an accredited representative of the Pope, taking a hand in our public affairs, and in all probability a Jesuit diplomate; the startling fact that every country in the world has banished the Jesuits, who have been flocking to our land, until there are, in the opinion of the Author, more Jesuits in Washington city than any other capital city in the world.

These are the plainly shown and stupendous facts which have made the condition which is before us. The settlement of this condition, and it is a religio-political one, confronts the true and patriotic citizenship of the land. This settlement involves such considerations as, the American Constitutional idea of Sovereignty in conflict with the Papal idea of Sovereignty; the danger of relieving Roman Cath-

olic ecclesiastics from the authority of civil forms; the evident conflict between Canon Law and Civil; the continuance of Jesuit conspiracies, or the expulsion of the order from the country; some limitation of the dangerous money power of the Roman Catholic Church, which in every country has proven an intolerable woe; the civil inspection of all convents; the taxation of all property held by ecclesiastical bodies, or officials, except the building devoted to Sabbath worship; the more complete and assured separation of Church and State; the prevention of ecclesiastical use of public monies; the preservation of our Public School system from its Roman and foreign foes; the elevation, by legislative enactment, of our general standard of intelligence; an effectual embargo placed upon excessive Roman Catholic pauper, ignorant and degraded immigration; the recovery of municipal government from ecclesiastical domination, and last, the retirement of Satolli from our shores.

Without the solution of these problems there can be no such a thing as a preservation of our liberties, a continuance of our free institutions, and a steady advance of intelligent citizenship. The influence of uncontrolled Roman Catholic power, is that of a retrograde movement in civilization. It impedes science and philosophy, corrupts statecraft and diplomacy, makes education narrow and intolerant, and is all the while delivering to General Progress the order to countermarch. Ultimate America cannot be a triumph in civilization with the Roman Papacy an active factor.

We have no desire to be intolerant with the religious rights of the Roman Catholic Church. We should be just as ready to champion our Roman Catholic fellow citizens in the enjoyment of all these religious rights, privileges and opportunities, which belong to them under the Constitution,

as we are ready to defend the rights of Protestants. It is our privilege, and we hold it to be our duty, to expose the religious frauds and errors of the Roman Church; but we would not by civil restraint debar them from the free exercise of their religion. It is the political intrusion of that Church in our public affairs that we do, and must continue, to oppose. Here there can be no surrender, truce or compromise.

These grave matters cannot be turned over to political leaders for adjustment. Our leading public men have known the political dangers from this source all the while, and have remained silent. They have seen, as we could not, the growing threat to our Free Institutions and our laws, and they have not spoken a word for their country. The most of our public men, in state and national affairs, have been taking silent observations of growing treason. There have been a few exceptions, so noble they almost deserve mention in this work, and so exceptional as to make it a humiliation to our country. No more, can this adjustment of Papal evils be left to that smaller class, to whom the more select title of statesmen is given by common consent. The history of every uprising against the Papacy shows that these reforms never are begotten, and are rarely led, by those prominent in statecraft. These uprisings against the inexcusable outrages of the Papacy always originate with, and are pushed into law by, the people themselves.

The first move, in which all should be concerned and give aid, is that of a wide and general instruction of the people in the Origin, Spirit and Ways of the Papal government. There is little hope for a permanent reform, unless there be an intelligent understanding of many things about the

Papacy, which are not generally understood, and therefore are not much believed; there can be no wise attempts at reform or correction without this. Much of the patriotic fervor of the day will soon wane. This is seen by the Roman authorities and is greatly depended upon. Spontaneity is no ground upon which to build up a lasting reform.

The motive of this book is found in the Author's conviction of Roman perils in our land. The purpose of it is several fold: first, to show that the spirit and origin of the Roman Papacy were impressively and emphatically Pagan, and that the very kernel of Pagan despotism is the heart of the Roman Catholic hierarchical system; secondly, that to understand the Papacy in a way to intelligently deal with it in our day, it must be known in its spirit and method of Plots and Conspiracies in other days. The period mostly dwelt upon is that of the eventful Sixteenth Century, when she played her most daring deeds of desperation. The high object, never lost sight of in the pages which follow, is to portray the conditions in our country for which Rome should be held answerable; and withal, to present her appearance in all avenues of public life and civil affairs, as confirmatory of her unchanged and unrelented heart. The course she is conducting in our political life is constantly kept in the front, while her influence for evil upon national life is shown with firmness. That the Papal teaching in our land is directly to be charged as an acting cause of crime, and as well political fraud, is abundantly shown.

The Author asks for a calm reading of the book, with the thought always borne in mind that if any error has inadvertently crept into it, it is believed it will be found to be

an oversight, and of minor import, as a misplaced name or date.

This book is placed in the hands of the great body of the true-hearted and whole-hearted American people, whom the Author loves, with the exhortation that they must continue awake, and tell their children to slumber not.

SCOTT F. HERSHEY.

Boston, May, 1895.

TO PIEDMONT.

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold:
E'en them, who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not: in thy book record the groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese rivers, that rolled
Their wild waters down the rocks. Their moans
The vales redoubled, they the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The Triple tyrant: but from these make grow
An hundred-fold, who, having learnt thy way,
Early may fly the Babylonian woe."

ARE ROMANISM AND PAGANISM AKIN?

The Pope of Catholicism represents the high priest of Paganism. Nay, their very costumes are almost the same as to form and color. The Pagan Emperor Caligula invented the ceremony of having his feet kissed. The Pope offers his toe to be kissed. The statue of Diana wept, and so that of Apollo, at times of great calamity. The images of the Virgin shed tears at like times. It was the custom of the Pagan priests to light hundreds of wax candles before their idols. Candles are lighted before the Virgin and the saints. In Pagan temples the sprinkling of holy water was customary. The first thing upon entering a Roman Catholic Church is to dip the hand in holy water. Holy water was used among the Pagans for exorcism. Holy water is used among the Romanists against the devil. Among the Greeks and Indians, you find a talisman hanging to the neck. Good Papists have omulets, rosaries, scapulars, and medals of the Virgin. The ancient Romans had many thousands of gods. There are a hundred thousand gods in the Church of Rome; that is to say, they have not less than a hundred thousand saints in the Church of Rome, and these saints are really in the place of the ancient gods of Paganism.

GAVAZZI.

PART I.

PIEDMONT'S UNEQUAL STRUGGLE WITH THE PAPACY.

The world must still deal with the Papacy. Civilization is still confronted by perils, and assailed by conspiracies, which should have been dropped two centuries ago; and on inquiry the discovery is made that the Roman Papacy is the instigator of the one and the designer of the other. The Pope is a despot in America in the nineteenth century, as he was in Europe in the sixteenth. Protestant civilization and Papal institutions are incompatible, and they confront each other as deadly foes. One or the other must go to the wall.

The schools of the land, the business of the country and the government of the nation, cannot be administered without the interference of this foreign government, established on the Tiber. Private thought, public opinion and the daily press, are brought under coercion, until they make payment in submission. Liberty, in that broad, generous sense, in which it was devised by our fathers, and has been favored by Providence, is bending to the pressure of this

ecclesiastical nightmare, and the signs are certain for abject slavery.

No fear of the stigma of intolerance, no dread, lest the cry of religious unfairness be raised, should prevent Americans from doing their duty. It is not intolerance to demand from all a like submission to America's laws; nor is there any religious injustice in dealing with all religious organizations, in a just spirit of tolerance for religious rights, and a firm restriction upon all ecclesiastical infringement in affairs of state. To stand against the treason of a foe within, is a sign of patriotism as great as to resist the encroachments of a foe without.

PAGAN AND PAPAL ROMANISM.

Pagan Romanism was the most centralized political despotism with which the ancient world was familiar; Papal Romanism is the greatest and only universal despotism the modern world has known. Papal Romanism is only a changed, and not very greatly improved, Pagan Romanism. The ancient world had to destroy Pagan Romanism; the modern world must overthrow the despotism of Papal Romanism. Pagan Romanism stood an impediment in the road of general progress; Papal Romanism is known of all intelligent men and women to be the most unbending obstruction in the path of social, intellectual and moral advancement.

This conflict between Protestant civilization and political Romanism not only involves our political rights, but deeply concerns our religious liberty and institutions. It is not a problem of society only, but a question for religious discussion as well. Legislation must take a hand, to preserve the integrity of our system of laws; but as well, the Protestant

pulpit must lift a voice, in order that the principles involved be clearly defined, and public sentiment be justly led. In a spirit of charity unimpeachable, but with a voice of thunder that rolls over the continent, let it be declared that Protestantism is in accord with the highest possible civilization, and is the best possible promoter thereof; whilst Roman Papacy is wholly out of allignment with the general progress of our civilization, and is its most bitter enemy.

The Roman Catholic Church has given no trustworthy sign of any disposition to befriend human liberty or free institutions. Under the same sense of power, what it was yesterday, it would be to-day, and it must be to-morrow. There is not one satisfactory symptom of any favorable change in the Papacy. Roman Catholic authorities are the hardest witnesses against that Church. From themselves we have the well authenticated avowal that the fundamental spirit of the Church is not going to be changed. From history we learn what that Church has been. Bring these facts to confront each other, and we have the certain purpose of this political Church in this land.

CHARACTER OF THE ROMAN PAPACY.

We are to judge the present and anticipate the future by understanding the past. As we see how the Roman Papacy dealt with civil and religious liberty in the past, we shall be able to judge how this precious boon of Protestantism will fare at the hands of that same Papacy now. We are about to walk down the most troubled paths, look upon some of the greatest wrongs, and witness not a few of the most dreadful outrages uncovered by the page of reliable history. Only one intent is in view. The generations must not close their eyes in fancied security while Papacy is

in the world. From the plentiful testimony of many centuries, and many countries, we shall construct an argument unassailable and unanswerable. By this argument it shall be seen that liberty never found a champion, or humanity a friend in the Papacy; while the great moral and intellectual interests of the race have found in it a depressing and discouraging force, impeding their way.

The struggle for civil and religious rights, under the charter of the New Testament teachings, began early in the Christian era. There was a little light even before the dawn. Those early rays, faint as they may appear at this distance, should not be lost to view. By their light are seen Rome's first oppression, tyranny and persecution. "Remember the days of old," is a Scriptural injunction, charging each rising generation of Christians to cherish in the memory a place for those who have suffered for a pure faith; and to forget not how the walls of a sheltering Providence have been built about those who have fed their souls, and guided their lives, and shielded their hopes by the Word of God.

THE SOURCE AND COURSE OF PAPAL PERSECUTION.

Yes, the martyrs are still the seed of the Church and of liberty, too. And these martyrs were mostly made by Rome's awful cruelties and vehement tyrannies. The persecutions which God's people have endured at the hand of Rome, chant in sad but triumphant strains of their adventures and courageous faithfulness in the ways of religion, and in striving for a few civil rights. The blood of the martyrs has placed the signet of its own royal purple on the chaste brow of Christianity, and rises from the ground to witness that the Papacy, in its earliest childhood, possessed those elements of Pagan corruption and those same savage

cruelties, which later became worthy of the dungeons of the Inquisition. This cruel Pagan persecution, beginning within the Jerusalem walls, from whence better things might have been expected, is heard coming over the plains of Asia Minor, where the streams of western, eastern and southern civilizations, for thirty centuries, have met and surged into each other; it is heard from the amphitheater of Pagan Rome, where the bodies of Christian saints were the daily food of wild beasts.

And this far in history it was the persecution of Pagan Rome only. It was Paganism's only answer to a pure faith! But soon this persecution came from an unexpected scource. As Papal Rome began to rise, through the ambition of the local bishop of Rome, she sought to force submission to her evil will, in an ever-widening circle. Then, (and here is an established fact in history,) the bishopric of Rome—there was no Pope as yet—incorporated as a part of its ecclesiastical machinery the same persecution, so relentlessly practiced, up to that time alone, by Paganism. And this persecution goes on, not by the Pagan world, but by the authority of the Church at Rome. It visits the little garden valleys of the Italian Alps, whose soil for fifteen centuries was to be saturated with the blood of those who loved the Lord, and sought relief from the spiritual oppressions of ecclesiastical Romanism. It is seen with awful fecundity of cruelty on the fertile fields of France, as devout Huguenots are cut down with the sword; and anon from the fires of Smithfield is heard the wail of agony, as praying Protestants are led to the stake. It is hard to understand how such infamous devices to produce pain in the human body could come into the mind, except upon the suggestion of still more infamous devils. The sunny hills of Italy; the historic glens of Caledonia; the torture-prisons of Portugal; the

knife of the Spanish Inquisition; the racks of Bohemia; the butcheries of the Netherlands, all bear witness to the heartless spirit of the old historic evil—the Roman Papacy. None the less, the history of Papal persecution brings to the light a masterly courage, triumphant faith, patient endurance and conquering hope in those who, though small in numbers and humble in possessions, withstood the combined evil powers of acute bigotry, brutal cruelty and hellish malice.

Right by her original threshold do we see Papal Rome's first exercise in that oppression, for which she has since become world-famed. Wild and picturesque the country, romantic and tragic the history, and pious and heroic the people of a little community of Christians in the southern Alps, who have won for themselves a permanent fame in Christian history. In their course with Rome we shall see that in its very dawn Romanism adopted a policy which, by natural sequence, made it the unchangeable foe of civil and religious liberty.

FAIR LITTLE PIEDMONT AND ITS TOUCHING STORY.

Among the mountains of northern Italy there lies a little country, which has made a big place in the history of Christianity. France lies on its west, Switzerland on its north, and the provinces of Lombardy and Liguria on the east and south. It forms the upper source of the river Po. On all sides, except those of the Lombardy plains, it is enclosed in a great semi-circle of the lower Alps. The mountains rise in uneven form, like the walls and minarets of some great cathedral of nature's making. The mountain ranges are so interwoven and their fastnesses so intricate, that the country has never been familiar, except to those who have

found there a Providential refuge through the centuries of persecution. The little valleys of the tributaries of the river Po have been fertile as virgin soil, and here in these garden spots the lemon, the orange, the olive, the date, the pomegranate and the most perfect fruit of the vine grow in the utmost profusion.

The name of this small bit of country is Piedmont. Lombardy may have broader plains, and Campania deeper soil, but Piedmont has almost every variety of product of soil and beauty of landscape. With its gate opening eastward, from whence came its first light of the Gospel, its upper elevations overlook Italy and France, while itself is overlooked in the distance by the great towering form of the snow-mantled Mount Blanc, like some pure white hand raised against the northern sky in heavenly benediction.

The people of this fair section illustrate a rich promise. It is beyond dispute, that from the earliest existence of Christianity in Europe, it here maintained independence of Rome, preserved a similarity to the Apostolic Church, and kept up a continuity of evangelical faith. Once, amid the solitudes of Philippi, a most solemn promise was made touching the preservation of the Church: "The gates of hell shall not prevail against it." The promise was not, that the gates of hell should not fly open, and all the devils and furies of a maddened persecution set loose upon the children of the Lord. The promise was simply that the gates of hell should not prevail. That promise has been wondrously verified with the people of the Piedmont valleys of Italy. No Christian people, who have preserved the purity of doctrine and simplicity of form which characterized the Apostolic Church, have had a history so glorious or so long and continuous.

These people received the seeds of the Gospel early in the history of the Church. Already the churches of Thyatira and Pergamos were corrupt in doctrine, and were entering upon the period of decay, when this little country of northern Italy was being reached with the Gospel. Either Barnabas or some disciple of the apostles first carried the light of the cross to those people, whose hearts had a ready soil for spiritual seed.

They have been known in history for centuries by the name of the Waldenses. But long before this distinct name attached to them, even in the first century, these valleys echoed to the voice of Christian song. Almost immediately, the Gospel made the impression upon the people that it was a Scriptural knowledge that made a Christian life.

Polycarp was martyred in the year sixty-five. Martianus became a martyr in these valleys in the year seventy-five. Then came the first persecution of Christians at Rome under Nero, and as it progressed with terrific fury, the people fled, for their faith as well as for their life, to the mountains of northern Italy ; while those who remained at Rome were bound to the stake, coated with tar and set on fire to illuminate the city ; or they were thrown to the half-starved beasts in the amphitheater. The few who escaped, and fled to the inaccessible valleys of the Alps, lived for a time in the peace and hope of the pure Gospel of Jesus Christ.

DIFFERENCE BETWEEN PAGAN AND PAPAL PERSECUTIONS.

Pagan persecution drove them to these mountain strongholds and there left them. Let it be said to the greater shame of Papal persecution, that it pursued them into their exile, and visited upon them more hateful oppressions. Pa-

pal Rome was worse than Pagan Rome. Pagan persecutions, at their worst, were never so diabolical as the Papal persecutions were to be in later centuries. The Papacy took the name without the heart of Christianity. That means that Papal Rome is Pagan Rome, plus the most stupendous hypocrisy and shameful greed.

The storm became more furious still. Blandiana, a pious mother whose children were already slain, submitted to the grossest cruelties. After scourging, suffering exposure to the wild beast, and scorching in an iron chair, she was wrapped in a net and thrown to a wild bull, which tossed her on its horns. In the end she was beheaded, and it was said that never among them was a woman heard of who suffered so much and so great torments. And so the entry is made in history, that these people had their faith cradled in persecutions and their Christian experience made strong in suffering. They were being prepared for great things.

It appears that these little mountain valleys held a people who were never actually conquered by Rome. The Christian heroes who fled from Rome to escape the Pagan persecutions, were welcomed and sheltered in these northern Italian defiles, by a people equally heroic with themselves. To which race they belonged is difficult to relate, nor is it of consequence here. In their brave hearts the Gospel took speedy growth. Their former independence of Pagan Rome well fitted them to stand firm against the encroachments of Papal Rome.

While the Roman eagle swept over entire Europe, these people lived so quietly in this remote region that they were not brought to face the full brunt of the Roman army. The frequent, but comparatively small parties sent to subdue them were more than matched. It is quite clear in history that after Gaul, Spain, Britain and all the Mediterra-

nean coast had taken on the yoke of Rome this Piedmont race was free, and had not been subdued into a Roman province. When Rome fell in the fifth century, they were not much disturbed by the crash of the Empire. And at that date they were pure in religious life and faith; while they appear to have been greatly devoted to the few simple laws and institutions of their country. They bore every symptom of being a patriotic and freedom-loving people. Their morals were elevated far above the prevailing type. For several centuries they belonged to the diocese of Milan, which extended over the whole of western Italy, and was independent of the bishop of Rome.

PIEDMONT'S APOSTOLIC RELIGION AND ITS INDEPENDENCE OF THE BISHOP OF ROME.

This portion of the Church was much purer, and more independent in the fourth century, than that portion of the Church presided over by the bishop of Rome. The bishop of Milan, who was at first in charge of these ancient churches of the Piedmont, denied any inherent authority of succession from Peter; held to justification by faith instead of works; maintained two sacraments instead of seven; denied the bodily presence of Christ in the sacrament; knew nothing of the mass or extreme unction; had nothing to say about purgatory; while he declared that to adore images was pure Paganism.

Later on, these churches seem to have been transferred to the jurisdiction of another bishopric. From the fall of the Roman Empire, in 476, to the year 1000, moral darkness clouded Europe. It was the midnight of the Middle Ages. During part of this time Claudius, bishop of Turin, was in charge of the Piedmont Christians. He was a noted Chris-

tian reformer, and used the most stringent means to keep his people pure in faith and upright in morals. From the writings of Augustine we learn that Claudius had attained the sweetest and highest views of truth. In accord with the devout and learned Augustine, Claudius believed that man is not justified by works, but only through the mercy and grace of God in Christ. He said: "God commanded us to bear the Cross, and not to worship it." He denied the efficacy of prayers for the dead, the worship of saints and images, the authority of traditions and the doctrine of merits. Christ was for him the acknowledged head of the Church. Here in the darkest period of Europe's night, we find this people steadfastly furnishing the light. The Papacy had neither won them by its doctrines, nor conquered them to its jurisdiction.

It is most important to note that the Church at Rome was not in doctrine, faith or rule a universal Church then, any more than at any period since. In the second century, and again in the seventh, and again in the ninth, and yet again in the eleventh, there is the very clearest evidence that the Piedmont Christians had the pure Word of God. They were instructed therein by pious and learned pastors. The pastors were not celibate priests; but were married and had families, and in all the relations of life not unlike the Protestant pastors of to-day.

Why was that not a Protestant Christianity? In faith, morals and government, it was a living protest against the Papal Church, when the Papal Church was yet in its cradle.

The ancient Waldensian Church, as it is called, of the Piedmont country, is symbolized by a standard with a dark field, having a lighted candle standing in its center, throwing out its beams on every side. Over it hangs the sky of night, dotted with seven stars; while round about it are the words,

lux lucet in tenebris, (a light shining in the darkness). If any Christian community could show that when corruption first appeared in the church they protested against it, and when Papal evils were engrafted on the church, that they "came out from her and were separate," then their claim to an Apostolic Church cannot be questioned. These valley Christians never nursed from the corrupt life of the Roman Church, or took to the idea of priestly rule, and they never subscribed to the Roman constitution.

PAGANISM THE CHIEF SOURCE OF PAPAL FORMS.

There, in the Piedmont valleys, was a live and flourishing Christianity, when the forces of the Papacy were coming in from Pagan sources. The distinctive separation between Piedmont Christianity and that of Rome lies in this—Paganism never found admission into the Piedmont church, whilst in the third and fourth centuries the Roman Church was more indebted to Pagan than to Christian sources for its faith, power and life. We can see how the Papal religion is simply a transferred, but not transformed, Pagan religion. In the fourth century gross practices of Paganism were already taken up by the Church at Rome. The heathen had believed in many gods and silly helps to devotion. The Roman Church thought to win the heathen by coming as near this practice as could be. And so there rapidly came in images, pictures, relics, processions, pilgrimages, bodily injuries and penances, self-inflicted, in order to conform to heathen fashion. Abandonment of the world for the life of a hermit led to monkery, which came in later.

Ambition became intrenched in the Papal-pagan church, as true Christianity departed. The bishop of Rome wanted power. So began the trend towards established Papacy.

By Roman Catholic authority it is quite evident there was no thought of supremacy by the local heads of the Church at Rome, prior to the third century, and no attempt to general rule over the whole world for several centuries later. Du Pin, Bellarmine, Alexander, are three great authorities on Papacy, among Roman Catholic writers. All of these agree that there is no evidence that the Church of Rome assumed any supremacy, prior to the close of the fourth century. By leading and fearless Roman Catholics the Papacy has always been regarded as an assumption of the ambitious bishops of Rome.

At a meeting of the Vatican, after Rome had been delivered from Charles V. Staphylo, bishop of Libari, told the Pope and Cardinals that they had been suffering the judgments of heaven for their own wickedness. And he applied to the Roman Papacy Isaiah's prophecy against it, and declared the Papacy the Babylon of the Apocalypse. No Protestant ever spoke stronger.

Constantine had much to do with the preparation of the Church at Rome for Papal assumption. In the course of his military career he gained a signal victory at the Milvian Bridge, near Rome, in the early part of the fourth century. He here assumed the emperorship of the West and espoused the cause of the Church, and imposed its dogmas on the Western Pagan world. At once there came into the Church a flood of heathen customs, rites and immoralities. Roman Christianity became more Paganized, than heathenism became Christianized. The worship of Christ was united to the worship of Apollo, the name of the one and the figure of the other being placed on the Roman coins. The union thus formed between Paganism and the Romish Church has never been put apart. At first the Church was divided into three capitals of equal authority, Rome, Alexandria

and Antioch. Later Constantinople and Jerusalem were added, and the five were co-equal. The bishops of Rome gradually subdued the Italian clergy, and by the end of the sixth century had brought them into complete subjection. The only exception that has been found is that of the Piedmont country.

GREGORY I., AND THE BEGINNING OF THE PAPAL CLAIM.

In the beginning of the seventh century, Gregory I., whose distinguishing traits were enthusiasm, ambition and ignorance, began the claim of divine authority and defined a succession from Peter, and opened negotiations with the neighboring sovereigns, looking to his temporal sovereignty.

In the early part of the seventh century, the Emperor Phocos conferred on Boniface III., Bishop of Rome, title of Universal Bishop, and from this grant dates the real beginning of the Papacy.

For more than a century there was no sign of renewed power. Then came the separation from the Greek Church, in the eighth century, and the Papal government became an independent temporal authority over the city of Rome. By the tenth century the Popes held large sections of Europe, and subfeuded to military vassals. Then was a period of general infamy in the Papacy. Leo IV. alone should be excepted from the scandalous vices and crimes which marked the times, not the least of which was that of two female Popes, of wanton and vicious character.

Before Otho the Great entered Italy, the most prosperous cities and most fertile sections had passed to the ownership of the bishops and monasteries. The temporal power was growing amazingly, abetted by the donations of the northern conquerors, who gave their wealth to appease the wrath of God against their crimes.

During this period gross teachings of false and impure doctrines, vain and gaudy showings of power and growing oppressions, prevailed in Italy, and especially in Rome, and the region round about. The Waldensian Christians of the Piedmont were clear of their contamination. The most penetrating search-light of history shows that none of these abuses were countenanced. Most noble people!

A RELIGION PURE AS PROTESTANTISM.

Among them are to be found the foot-steps of our holy religion, during the dark ages of the eighth, ninth, and tenth centuries. Long before the Protestant Reformation, the Piedmont Christians were a burning light in the darkest night of Christendom. In the ninth century we find these Christians longing for more spirituality in the church and vital piety in the world. In the eleventh century we find them maintaining the authority of the Bible over mere tradition, and the rights of their own consciences against the pretentious claims of the Popes. Through these dark centuries they at times became tainted with some of the evils of the corrupt Papacy; nor is this strange with the unclean waters washing all about them. But they were generally found upholding the purity of Christian morals, the supremacy of the Bible, and the right of their pastors to marry.

What additional is needed to constitute a protesting church? Many of our Protestant pulpits of the day do not come up to this measure of faithfulness in maintaining purity of doctrine and independence of the private conscience. With more light, superior knowledge and a greater reason, because of the results of a Bible Protestantism, many pulpits in our land are more feeble in raising a voice against the

shallow pretences of Papal arrogance, than that remnant of a pure church in the secluded valleys of Italy's northland.

The fact must not be lost sight of, at a time when Rome is so active in destroying the data of history, that in the little valleys of the Italian Alps always lived those who maintained their independence against Papal supremacy, and kept their faith pure when assailed by Pagan rites through Papal channels. Behold here a remnant of God's modern Israel!

THE BRIGHTNESS OF THE DAWN, AND THE AWFULNESS OF THE CONFLICT.

The twelfth and the thirteenth centuries, the great divide between the dark ages and the modern Christian centuries, came on apace. It was a time of great religious zeal. The dawn was at hand. And such a dawning as it was to be! It was to last long, and the powers in conflict were to be pitted against each other as never before. Thought began to rove untrammeled over religious institutions and forms. Modern language became the vehicle of thought. The Crusades were pouring their light upon Europe. That brilliant devotionalist, Thomas A' Becket, in England, was reproving the Pope for not conserving the liberties of the Church. King John in front of Windsor Castle had been forced to sign the Magna Charter. Dante gave a new impulse to language in Italy. Emperor Henry, of Germany, invades Italy, and imprisons the Pope. Milan declares for a republican form of government. The Lombard League is formed to conserve the movement for free cities, and Italy holds a Parliament of Free Cities. To check the coming light the Bible is prohibited in Italy, and a crusade for extermination is started against the Waldenses. And the

Knights Templars rise in Europe, and become an anti-Papal movement.

PERSECUTION OF PETER WALDO.

In the south of France Peter Waldo began to study the Bible. A light was struck in a new place, and because of Papal tyranny was to be carried afar. He employed two learned men to render the Scriptures in the common tongue of the people. His great piety persuaded him, and his equally great wealth enabled him to do this. The only extant copies of the Bible at this time were in the old Latin, and not readable by the masses. The study of the Bible and the death of a friend powerfully affected him. As he saw the light himself, he sought to arouse the Church. But alas, it was the Papal Church. When the Pope imposed the mass, he opposed the Pope. He had to flee for his life. He took refuge in the Piedmont valleys, whose fame had reached him. Here he became a leader among a people who continue to be among the most evangelical of the pre-Reformation Christians. So the branch of Christianity, which alone in all the world, represents separation from and independence of the Church at Rome, goes on maintaining the cause of religious liberty and rights of conscience; and in the face, too, of an ever increasing bitterness of persecution.

DOMINIC THE FOUNDER OF THE DOMINICANS.

About this time lived Dominic, the founder of the Dominican order of monks. He was full of zeal and equally full of bigotry. Ability and culpability were in him in equal degree, the one a master talent, the other a master passion. He had a genius for organization, and large powers of exe-

cution; but he was a tyrant in rule, and heartless in his cruelties. He organized the tribunal of the Inquisition to oppose heresy, and was the first Inquisitor-general. This most infamous and longest-continued enginery of persecution, was invented to induce the people who had been in the habit of reading the Bible, to give up such a pious custom. The Pope had decided that it was not good for the people to know anything about the Scriptures, and this opinion of one man must be respected by all the world, even if the people had to be killed in the way most cruel. The people are nothing when the Pope speaks.

A SYNOD ORDERS THE CONFISCATION OF PROPERTY.

The Synod of Toulouse in 1229 ordered the overthrow of the literary, religious and art revival of southern France. It commanded the bishops to employ agents to hunt out the followers of Waldo; destroy every house which sheltered one of them, or in which was found the Scriptures; confiscate the property of any official who extended sympathy to them; and were ordered to deprive those holy disciples of the cross of the Savior, of all Christian help, even in mortal illness.

As the Papal throne regarded the evil of reading the Bible, it were better that the dying go without the comforts of religion than Scripture reading be tolerated. According to the view then pertaining in the Romish Church, the dying would go to hell if they did not receive the ministry of the priests. Hence it was that the Popes were pleased to send people to hell, as a punishment for reading the Bible. That great common law of individual liberty of conscience was withheld from the people, by a Church which is still in the world, and has made no change of opin-

ion, and by some of the signs which are seen, it must be said, no change of methods, where it has sufficient power to enforce the old methods of Dominican ingenuity and savagery.

INQUISITORIAL TORTURES THE OBJECT OF THE DOMINICANS.

Some of the bishops were slow to enforce the infamous orders of the Pope, nor did they favor the hellish proceedings of Dominic. And on this account Grogory IX., in 1232, instituted the special Tribunal of the Inquisition. The plan for this was originally made by Dominic. When it was established by the Pope's favor, he was made the head of the Order of Dominicans, with unlimited powers. The Order was at once lifted above the bishops, and all local authority, and reported directly to the Popes at Rome. The bishops were too humane for the head of the Church at Rome. What a commentary on the men who pretended to be sole representatives of Christ on earth! The spirit of Christ had departed, and the spirit of humanity was gone! What was left but the spirit of the prince of all evil? If more cruel monsters lived than these Popes of the Middle Ages, we may wish history to charitably conceal their features.

All parties suspected were accused and tried, without being permitted to face accusers or witnesses. A deeper wrong was never practiced upon innocent people during the dark centuries. It was simply infamous, after all excuse is made for the bigotry of the times. No feelings of humanity could remain with men engaged in such persecutions, and most certainly not the sweet spirit of the gentle Nazarene. Torture was freely used to enforce confession. Those who could endure the torture without confessing, were handed

over to the secular anthorities, to be burned at the stake or impaled on spikes and left to perish. And the court, under the direction of the Church, was the mere tool of the Order of the Dominicans. The Roman Pontiffs who ordered these things—Innocent III., Gregory IX., and Innocent IV.—considered the supremacy of Rome the very keystone in the arch of the Church, the state and society, and held that the Popes ought to have supreme authority, and final, over a man's body, family, property, and his soul. By the provision of Innocent III., special agents were sent to Spain and to the south of France "to catch and kill the little foxes," by which he meant the intelligent and holy Waldenses and Bible readers.

Persecution became more furious than before. It raged wherever there was the least disposition to consult the Bible rather than the priest, and where any suspicion was awakened, that men were thinking upon the questions of moral and social rights. The cloud-bursts mostly came to Spain and southern France, where the evangelical movement of Waldo had refreshed the people, and in the Piedmont, against which country the Popes had special grievance.

The Waldenses distinguished themselves for all time, for their endurance in faith and patience under trial. Many a dark path had this peculiar little race traveled in the past. Persecutions had not destroyed their faith, nor had Papal tyranny subdued their courage. They had grown strong in spirit, as they became fewer in numbers.

TEN PERSECUTIONS, AND TWENTY TO FOLLOW.

They had already passed through ten persecutions, and were now entering upon the most stupendous that ever any people experienced, up to that time. The trained blood-hounds of the Inquisition were turned loose upon them

without any restraint, but with the encouragement of a conscienceless Pope; and without any limit, until cruelty became exhausted and physical endurance was at an end. Through it all, their heroism arose to almost Christ-like grandeur. Calumny humbled them, but could not suppress them. The hoarse cry of the hateful fanaticism of corrupt error fell upon their ears, but never dazed their hearts. Loss of property reduced them to poverty, but did not cool their devotion to the truth. They shed their blood, but they did not surrender their Lord at the bidding of the Pope. Without food for the stomach, or clothing for the body, they fed on the Word of God, and clothed themselves with the garment of pious humility.

While this was going on in the Piedmont, it was even more violent in the south of France, which had become a recruiting station for Piedmont Christianity. Every device of Dominican hate was brought into play, and the days were made hideous with the terrible sufferings inflicted under the Pope's power. It seems as if human infamy reaches its climax, as it empties itself upon this faithful Israel of the south of France, emigrating for conscience sake to the Piedmont country, and uniting with the primitive Christians already there.

A DREADFUL PICTURE, BUT TRUE.

And now the sufferings of the Piedmontese are increased in volume and spirit. Such extreme persecutions have perhaps never fallen upon any one people before or since. The story is one of harrowing feelings, and truly sad to relate. It were better never repeated, were it not that so long as Rome keeps on in the same spirit, the testimony must be kept in court. As long as Rome goes on in her old way,

her past must not be forgotten. Here is a picture of Rome in the Piedmont: Children were torn away from their parents—pastors slain and kidnapped—people covered with pitch and set on fire—the flesh beaten off with heavy chains—the shoulders beaten with burning brands—flayed alive—thrown from top of precipices—sawn asunder—impaneled on iron spikes—buried alive—fastened down in the furrows of their own fields and plowed into jelly—blown up with gun-powder, put into the mouth after the tongue had been cut out—limbs chopped off slowly with a hatchet—tied up to trees, and the hearts and lungs hacked out—fathers walking to their death with the heads of their sons hanging about their necks—infants dashed against the rocks—breasts of women torn out—quick-lime put into bleeding wounds—nails torn out by the roots—tight cords drawn around the limbs, and drawn a little tighter each day for weeks—crushed under massive slabs lowered by machinery. This is the record. How diabolical it all seems. When men instigate and execute such deeds as these, is it done in the spirit of Christ or anti-Christ? We exclaim with the Scriptures, "O Lord, how long!"

Eventually, wasted away in numbers, they became too weak to defend themselves. They had to appeal for the privilege of living. They implored to be left alone, nothing more. It was a simple request for a weak party to make of a strong one. They petitioned to Francis I., of France, for the simple rights of citizens. He replied that as he was at that very moment burning heretics in Paris, he was not likely to spare them in the Alps. Unsafe in their own homes, friendless in their own land and pilgrims on their own roads, they were depressed, but not despondent. Deserted by their king, they deserted not their Savior. Finding they could not put their trust in the princes of earth,

they calmly placed their confidence in the Prince of Peace.

The great Lateran Council had the policy of Innocent III. before it, and confirmed it. This was a policy of the most vigorous persecution. Thus the whole Roman Catholic Church upheld and sustained, and rejoiced in this wicked crusade against civil and religious liberty. The Count of Toulouse was charged by Innocent III. with the duty of persecuting the Piedmont Christians. He neglected this duty, and in his neglect was his crime. He was declared to be an enemy to the Church, and was excommunicated. An interdict was placed on his people, and neighboring princes were directed to invade and take possession of his lands. By this means he was forced into line with the Papal policy.

THE CHURCH LEVIES A TAX ON FRANCE.

By order of the Pope all persons friendly to the Piedmont Christians, were declared incapable of holding public office, giving evidence, or bequeathing property. The same Pope calls on the King of France to send assistance to aid in their suppression. All who enlisted in the war against them wore the cross upon the breast, and were promised temporal and spiritual benefits. To meet the expense, of this extensive move against civil and religious rights, a tax was imposed on France.

The times grew harder for them. The darkest hour of the night had not yet come. How could they stand more of Papal wrongs? In 1485 the Pope attempted to exterminate them. This Pope was Innocent VIII., a man without character or integrity. He had no reputation except for hardheartedness and injustice. To claim this monster was the Vicegerent of God on earth, is to raise the question

if God is just. At one time this Pope was organizing a crusade against the Turks in the Holy Land; and in a short while was willing, in consideration of a yearly payment of forty thousand dollars, to favor the Sultan of Turkey in such a crime as retaining his fugitive brother a prisoner in the Vatican. In his zeal to destroy the Piedmont Christians, he promised forgiveness of sin to all who would engage in the work of extermination. Is here not found the fruit of villainy? Here is a case of a Pope bribing men to enter upon a campaign of murder. What is such a Pope but a murderer? When he hired others to murder vast numbers because they did not think as he did, the blood of the victims is on their hands, but it is equally on his heart.

SMOKING THEM OUT.

In 1488 the Pope's legate, dispatched to serve the Papacy, strangled eighteen to death. The people fled before him in terror to high caverns among the rocks, six thousand feet above the valley. Here with their cattle, and provisioned for two years, they sought asylums. Property and lands were left behind, and they were only seeking security of life. But the Legate ordered immense fires built at the cavern entrances, and as the people were driven out by the smoke, they perished in the flames or by sword. So fell three thousand.

GENERAL CONFISCATION.

The Legate acted as agent of their property. He proceeded to distribute it among the Papal vagabonds. A century before, this same wrong had fallen upon their fathers. Rome sent her edicts of banishment, in the middle of the winter, as had been her custom always. They were ordered

to embrace the Catholic religion, or immediately quit the valleys. They were to leave their property behind them. And Rome took possession as usual.

From the year 1056 to 1290, five Papal bulls were issued for their extermination. Heartless cruelty went to the furthest stretch of brutality. In order to determine if one was guilty of heresy, a red-hot iron was applied to the cheek, and if it burned the flesh it was proof of heresy, and execution followed.

As an instance of Papal treatment, an elder was forced to witness the beheading of his two sons, the outrage of his daughter-in-law and the massacre of her four children; then he was driven, with the heads of his family strung about his head, to Luzerne, where he was hung. And all this was in the name of the Roman Catholic Church. The world is not willing that this should be forgotten, so long as that Church is with us, boasting that it is unchanged.

CATHOLICS EXEMPT FROM KEEPING CONTRACTS.

Laws were enacted making the contracts, entered into with the Piedmontese, null and void. Simply because they did not think as the Pope on matters of religion, Catholics were not bound to keep contracts with them, and this by Papal legislation too. All persons were empowered to take possession of their property. Along with the Popes, the Papal kings were bent upon the extinction of this honest and useful people. The Edict of Nantes was a measure passed in favor of the early French Protestants. But during the rule of Louis XIV. that impious king, to please the Pope, revoked the Edict of Nantes. Many of the Piedmont people lived in eastern France. So it was distinctly a measure against the Waldenses, as well as against the Huguenots.

CRUEL EXILE IN MID-WINTER.

And now either exile or extermination, was a mere matter of choice with them. The French Waldenses lived mostly in the province of Savoy. King Louis, a Papal tool, told the Duke of Savoy he must make these valley people conform strictly to the Church of Rome, or drive them out. The very worst was now at hand. They had to accept the situation. By 1685 they had been reduced to less than three thousand souls, and this remnant had to submit to exile. Terrific and sudden came the blow.

It was a dreary and exceptionally cold mid-winter. They crossed the Alps, experiencing the severest suffering, and leaving many of their dead behind them on the Alpine snows. They arrived at last at the blue waters of the Lake of Geneva, weak and exhausted.

Who did this? Why, the Pope of Rome! What had this people done that they should have such a fate dealt out to them? In all matters of state they had faithfully obeyed the laws of their country; but in matters of conscience they asked to stand alone before their God. This was their crime, and such their punishment. And we judge this hateful tyranny, which was without pity or justice.

This was in the seventeenth century, and by this time the Reformation was a success in all western Europe. In Switzerland the exiles found a generous welcome among the warm-hearted Swiss reformers. They had found a harbor of rest, and their sojourn among the Swiss peasants was a grateful period of peace. But the love for their native valleys was strong within them. After four years they longed to return. Their pastor and leader, Henri Arnaud, started with a remnant of eight hundred for the re-conquest of their country.

It took them weeks to cross the Alps. But at last they entered the old valleys again. On the first day of September, 1689, after four years of absence, they stood within the dear Piedmont valleys. Their pastor mounted a platform, with sword in one hand and Bible in the other, to preach to them. They chanted the seventy-fifth Psalm to the clash of arms. Here they framed and agreed to this famous covenant: "God by his divine grace, having happily led us back to the heritage of our forefathers, there to re-establish the pure service of our holy religion, by the completion of the great enterprise which the great God of armies hath hitherto conducted in our favor; we, the pastors, captains, and other officers, swear before God, at the peril of our souls, to observe union and order among us; never willingly to separate or to disunite, while God shall grant life to us; not even though we should be so miserable as to be reduced to three or four; never to parley, or to treat with our enemies, as well of France as of Piedmont, without the participation of our whole council of war; and to put together the booty which we have, or shall have, to be applied to the wants of our people, or to extraordinary causes. And we soldiers swear this day before God to obey the orders of all our officers; and we swear fidelity to them with all our hearts, even to the last drop of our blood; also to give up to their care the prisoners and booty to be disposed of as they shall see fit. And in order to more perfect organization, it is forbidden, under heavy penalties, for any officer or soldier to search any enemy dead, wounded or prisoner, during or after battle; but persons shall be appointed for this purpose. The officers are enjoined to take care that the soldiers keep their arms and ammunition in order, above all, to chastise severely any one who shall swear or blaspheme. And to render union, which is the

soul of our affairs, inseparable among us, we, the officers, swear fidelity to the soldiers, and we the soldiers to the officers; promising, moreover, to our Lord and Savior Jesus Christ, to rescue as far as may in us lie, our brethren from the power of the cruel Babylon, and with them to re-establish and maintain his kingdom unto death; and by this oath we will abide all our lives."

PIEDMONT'S WARNING TO AMERICA.

In this truly sublime Covenant are seen such principles of brotherly attachment, Christian equality, justice and forbearance to enemies in war, and personal responsibility to the right, as have left no mark anywhere in history during these dark centuries, up to this instance. In showing devotion and endurance to a noble cause it is unexcelled, and in dependence upon God for help it is quite touching. It is a paper which it is well should not be lost to posterity. Nor should it be forgotten that the Romish Church, which had grown prominent in those evils and corruptions which for seven centuries have marked it, was the tyrannical power which made it necessary for them to raise this pathetic cry to the world. The world has heard it. And the audacious designs of Romanism upon the civilizations of to-day, will make the world disposed to remember this cry and be warned by it. For unless all history is misread, there is danger that the scenes of the Piedmont valleys may be repeated among the greater valleys of America.

In this nineteenth century the Papacy stands confronted by its own wrongs, which in other centuries it perpetrated against the Piedmontese. Now, the methods of the Papal Church are somewhat more mild, because of the greater fear of the un-Catholic world. The Papal power has exiled

deposed rulers, confiscated property, subverted governments, persecuted in a double score of ways, and carried on a general regime of tyranny and ecclesiastical rule, most hurtful to the interests of the world. If the world would be willing to stand by and look on, and make no objection, the Papacy would repeat in our great country, inside of fifty years, her course in little Piedmont. Let American patriots heed the lessons gathered from the history of the Piedmont patriots.

MURDEROUS ASSAULT A CENTURY AGO.

That was a diabolical plot designed against them a century ago. The humanity of the world had progressed beyond such a spirit, but no matter, this was Rome upon whom humanity has no claim, and from whom humanity can expect no quarter. It was only one short century ago that it was determined by the Papacy to extinguish the Protestants of LaTorre. All the able-bodied men were on the frontier, defending their country against France. The old and the young were alone with the women. Suddenly, one day there came to them a message that they were to be fallen upon that night, as the evening bells of the convent rang out. Windows and doors were hurriedly barricaded, and stones were collected for defense. A courier was dispatched to the frontier. The commanding general hastened forward with a company of troops. They were the fathers and husbands of the threatened helpless. As the evening shades began to gather early in the mountain fastnesses, a storm came up, and howled and swept with the fury of the hurricane, while the rain poured in great torrents. Through the storm they bent their way in sheer desperation. The village of LaTorre was in sight. The vesper bells were ringing. The clang of their arms and the tramp of their

hurrying feet reached the ears of the belated assassins—belated by the storm of a friendly Providence. Did those Piedmontese soldiery avenge themselves on the designers of foul murder? Who would blame? Not a drop of blood was spilt. They only turned over the leaders to the government, which was so wholly Romish that all it did was to allow the guilty to escape and to disgrace the innocent. General Godin, who sent his men to save their families, was dismissed from the service, and the command given to a Romanist. This plan of the Papacy, to general armies with Romanists that Papal interests might be served, is not a new thing in the world, nor has recent years in our own country been a stranger to this crime. Let Americans look to this.

PROSCRIPTIVE LAWS OF THE PAPACY.

One hundred years ago the Papal throne had some strangely unjust laws in vogue in this Piedmont country. Protestants were not allowed to enter the callings of law, medicine or pharmacy, and these lasted until quite late in this century. Protestants were not permitted to hold municipal offices, but had to be ruled over exclusively by Romanists. Protestant children might be taken from their parents, and educated in Roman Catholic schools. No Protestants could purchase land out of certain perscribed limits. No Protestant books could be printed in the country, while the duty on imported ones was enormous. Protestants had to keep the Romish holidays, and there was from one to three each week. There is an instance of a Protestant watering his garden on a festival day, and he was condemned to pay a heavy fine. The Protestants had to pay a tax one-third higher than their Roman Catholic fellow citizens. Taxes are always outrageously high in

countries where Papal laws prevail. The Catholics in Piedmont paid a tax of thirteen per cent., the Protestants paid twenty and one-half per cent.

AN HEROIC TYPE OF PEOPLE.

Each and all of these laws are in accord with the Canon Law of the Roman Church. By that law they are to be sustained. The startling thing to reflect upon is, that where Papal power pertains to any considerable extent these laws are put in practice as much as possible, if it is not within the Papal power to put them in the statute books. In our country some of these laws are in force without being on the statute books. This evil must be corrected, or it will grow until it becomes a persecution. What Rome has in practice in our midst to-day, she will have in the law to-morrow.

Verily these Piedmont Christians were distinguished for an heroic faith and unsurpassed endurance. They have been overrun by the Moors, the Saracens and the Hungarians. They have had war made upon them by the French, under the Duke of Savoy and again by the King, Louis XIV., by the Irish, who fled from Cromwell, and by all the allied armies of the Pope time and again. But they have been unwilling to be exterminated. They have withstood thirty-three wars on account of their faith. They had already passed through ten persecutions before Rome adopted the policy of extermination. Then for more than six centuries the blood-hounds of persecution have sucked the vitality from them. But they would not become extinct. A persistent race they have been. They have indeed been a "nation scattered and peeled, a nation meted out and trodden down." Though exiled they have returned; persecuted unto death, they still survive, and live in their own homes, witnessing to the truths of the Bible.

Their faith was of the heroic type. It was a saying that one of them was equal to twenty other soldiers. Heroism with them was the result of their strong patriotic feelings, and equally strong moral principles. Moral purpose is a stronger thing than physical might. The Piedmont soldiers were Christian patriots of the most splendid type.

Their most noted hero, Givanello, with a band of twenty followers, defeated at one time a whole army of invaders. And again at Pra Del Tor, with a small company he gained a victory over an army of seven thousand, which moved upon them in three columns. They rose up from their prayers to smite their approaching foes as by a bolt from heaven. Heroes for conscience sake, is the verdict of Piedmontese history.

MOST INTELLECTUAL PEOPLE IN EUROPE.

They were intelligent, as they were moral. They were taxed for schools, and with the money convents were established, which were filled with monks, fostered by the courts. In spite of this we find in this belt of country the greatest intelligence prevailing during the Middle Ages anywhere in Europe. It was by this intellectual vigor, as well as by their moral convictions, that they so successfully opposed the ecclesiastical forms and power of the hierarchy.

ONE OF NAPOLEON'S LAST DESPATCHES.

Their generous traits of character seem most charming at whatever point of time we look at them. Napoleon greatly admired them. One of the last dispatches he dictated from Moscow, with the city in flames about him, related to a Piedmont pastor. A noted Roman Catholic historian, De Thou, testifies of them that "charity is held in

such high honor among them that their neighbors, though differing in religion, when they would defend their daughters against the licentious military, commit them to their care and fidelity."

The Waldenses are the children of Providence, the peculiar people of God. The cloud has been round about them for a wall of protection, and went before them for a pillar of light. They had heard the covenant speech of God, "now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." They have been blessed in this promise. They have been nurtured in a most peculiar way by the fostering care of the Lord. Piedmont is a state of God's making and keeping. And the Christians there sheltered, were raised up for the defense of the faith in Italy.

WHY THE POPES PERSECUTED.

When persecutions drove them from the cities and open country, God led them into the lonely defiles of the inaccessible mountains, and there he always sheltered a remnant. When the kings of Europe and the Popes of Rome made cruel war upon them, for no other cause than to crush out their rights of conscience, God sent them over the Alps, to where open arms and sheltering homes awaited them by the blue waters of Geneva, where he recruited them in strength and courage, for further endurance and conflict. And when they returned to their native valleys beyond the Alps, only to find their fields barren, their vineyards despoiled, and their homes ruined, and withal an army hanging near, God moved English Christians to send money with which to feed and shelter them. Cromwell sent word that unless the Christians of northern

Italy were left undisturbed in their religious rights, the boom of English cannon would be heard on the banks of the Italian lakes. All things seemed to work together for their preservation.

It is something to contemplate this small, weak, often homeless people surviving, while all the Popes, kings and armies of southern Europe were bent on their destruction.

And so the everlasting arms of Providence were round about them, preserving them through suffering, war, persecution, and all species of Papal tyrannies.

THEIR DEVOTION TO THE BIBLE.

But the most important lesson, which is impressed by the history of this ancient Christian community, is that of their dependence upon the Word of God. In this they were strict, faithful, devoted. And it is not to be doubted that there is the key by which to understand their long continuance in sacred history. They have been a covenant-keeping, God-fearing people. Wherever a flash of light breaks over the dark pages of Europe's past, these people are seen reading the holy Scriptures as the only supreme authority, and condemning the mass, the worship of saints and images, as contrary to the purity and teaching of the Scriptures. They thus stood opposed to priest, bishop and Pope.

They were, so far as known, the first people to resist the encroachment of the worship of saints and images. They found no warrant for it in the Scriptures or in the history of the early Church. This contributed to increase Papal tyranny towards them.

They believed in a religion that did not consist of the mass ceremonials and penances, but in a regenerating faith

which must fill the heart, and flow out in every vein with life-giving power.

This very gratifying passage is found in one of their books: "Whatsoever degree of holiness any man hath, so much efficacy and power hath he in the Church, and no more; he cannot go a step beyond his faith."

We may easily understand that a people with such religious views were good citizens. They were obedient to all just laws. They took an intelligent interest in all matters of State. They were most set against Rome's way of interfering with the matters of conscience. Here they rightly claimed their relations were directly with God. Their principles of morality, and for just dealings with their fellowmen, were among the most commendable we meet in the whole course of history.

A SIXTEENTH CENTURY PICTURE.

One historian draws this picture of them in the sixteenth century: "They excluded from the congregations all who were guilty of perjury, theft and like evil practices. And that such is the regard and honor with which female purity is held among them, that the inhabitants of the circumjacent country in time of war protect their daughters from a lawless soldiery by committing them to the good faith of the Waldenses." And this, for the sixteenth century, is a high compliment to their integrity. So they have the indorsement of history, along with the approval of God.

THEIR TABLE OF MORALS.

Far back in the centuries they had this table of Christian morals, which is almost ideal in its high standard:

1. Love not the world.

2. Avoid bad company.
3. If possible live in peace with all men.
4. Strive not in law.
5. Revenge not yourselves.
6. Love your enemy.
7. Possess your souls in patience.
8. Enter not the yoke with the unfaithful.
9. Do works of charity.
10. Live by faith and moral practice.
11. Devote yourselves to religion in due season.
12. Confer one with another on the will of God.
13. Examine diligently your consciences.
14. Cleanse, amend and purify your souls.
15. Be willing to suffer toils, calumny, threats, rejection of men, wrongs and all torments, for truth's sake.
16. Hold no communication with bad works, nor by any means with what savors of idolatry.

This short, general statement of principles is quite enough to show that Papal teaching and practices never pertained to any extent among them. Rome never had such teachings.

SUBLIME PASSAGE FROM A PIEDMONT HYMN.

Their sacred poetry shows devout Scriptural knowledge and deep spiritual sentiment, and has a lofty tone about it that is inspiring upon the soul. Here is a sublime passage taken from a great religious hymn of the year eleven hundred:

It was a noble law that was given us of God,
And written in the heart of every man,
That he might there read it, and keep it, and teach righteousness,
And love God in his heart above every creature,
And he might have fear and serve him without reserve,

There being none other to be found in the holy Scriptures ;
That he might likewise keep firm the marriage tie, that noble contract ;
And have peace with his brethren, and love all other persons ;
That he might hate pride and love humility,
And do to others as he would be done by.

This sort of Apostolicity was both their watchword and their prayer. Practical religion was a supreme thought. Truthfulness characterized their conversation; and they were quite unanimous in the exercise of brotherly love. They were as unselfish as they were devout, and as generous to man as pious towards God. By these traits in their character, Milton was moved to the writing of one of his great poems.

Through centuries of sufferings, and after centuries of persecution, these heroic Christians patiently waited their time. They had lasting qualities of moral endurance, which served them when their time came. They have entered into the highest and best fame of the world. They are having an honored recognition, and are being accredited with their just and distinguished place in religious history and moral heroism. The world begins to see to what extent we are indebted to them, for their stand against the wrongs of the Papacy. Our religious and civil liberty is immeasurably enlarged, by their standing protest against the attempts of Rome to force the first longing of free hearts into a retreat. In the most trying times of the past they stood steadfast as faithful witnesses.

They entered history to make a record in patriotic devotion to country, but still more to build up a testimony for the truth as it is in Scripture. They stand before the dawn of the Reformation, posing a solid front to the intrusion of the Roman hierarchy.

VALUE OF PIEDMONT'S TESTIMONY AGAINST POPERY.

And great was the influence of their testimony. The light they kindled went afar, and opened the paths in which other martyrs and reformers were to walk. It was no mild type of Protestantism they helped to establish. They sent the leaven near and far. Their distribution among the nations was a seeding time for Europe. In every strange land to which they were driven, they planted the standard of the true cross, and taught the people the blessings of personal rights. The Christianity they stood for had none of the drapery of Popery hanging about it. Under persecution they went into Bohemia, and acted the part of a John the Baptist in opening up a highway for the Bohemian Reformation. Driven by exile into Switzerland, they pillared the faith of the Genevan Reformers, and greatly contributed to make the Swiss firm in their stand against the demands of the Pope. Swiss independence took its impulse, to a considerable extent, from the Waldensian refugees. In England they became the teachers of Wyclif and his school of Bible readers, and so were powerful agents in the coming in of the English Reformation. And again, in eastern France they were the antecedents of the Huguenots, who immortalized themselves by the purpose to make the kingdom Protestant. The Waldensian faith was so magnetic that it rang like a clarion in the soul, as they called to each other to cherish the memories of the blood-stained mountain sides, where their fathers died for the cause they held dear. Their piety has in it to this day, a moral uplift. A lady who has recently lived among them and educated her children in their schools, writes: "I do not think I ever saw so many good people congregated on one small spot of earth, so noble-minded and so unselfish,

so brave and cheerful, and so willing to serve God for nothing."

PIEDMONT'S CONTRIBUTION TO LIBERTY.

They are entering upon their reward. Providence is opening wide doors for their evangelism in the cities of Turin, Genoa, Milan, Florence, Naples, and even Rome. This little Church of the dark past is rising to new strength and exerting more power in the world. She is lifting her voice of pure testimony in the shadow of the Vatican, which a very few centuries ago thundered its fury against her. She is preparing for new conflicts and more battles for the truth. Every step of religious liberty she takes in Italy, is a triumph for the cause of freedom and conscience in that country, no less than of religion the world over. And every victory she wins, in that old home country of the Papacy, is a rebuke to that monstrous evil, parading before the world in the garb of righteousness. The people with such a strange history behind them, must have a promising history before them; they have made their mark upon the world, and they have helped to form the faith and mould the life of generations of patriots.

The God of the Abrahamic faith will be the God of the Piedmont covenant, and the Jehovah of the Israel of Palestine will be the Jehovah of the Israel of the Alps; while we may confidently believe that the Providence which attended the Apostolic Church will abide with these people of Apostolic faith and zeal. For this we pray.

TO WYCLIF.

"Wyclif is disinhumed.
Yea, his dry bones to ashes are consumed,
And flung into the brook that travels near;
Forthwith that ancient voice which streams can hear,
Thus speaks that voice which walks upon the wind,
Though seldom heard by busy human kind:
As thou these ashes, little brook, wilt bear
Into the Avon---Avon to the tide
Of Severn---Severn to the narrow seas---
Into main ocean they,---this deed accurst,
An emblem yields to friends and enemies,
How the bold teacher's doctrine, sanctified
By truth, shall spread throughout the world dispersed."

HAVE POPES AND COUNCILS DECLARED AGAINST THE BIBLE?

Forasmuch as the reading of the Scriptures in the vulgar tongue has been productive of more evil than good, it is expedient that they be not translated into the Vulgate, or read or possessed by any one, without a written license from the Inquisition, or the Bishop of the Diocese.

COUNGIL OF TRENT.

Neither at my father's house, in the convent, nor during my military course, had I ever heard the Bible spoken of, much less seen a copy of it. It is true that I read short extracts from the Gospels in the Breviary and the Missal, but the word BIBLE I had never heard before.

MONSALVATGE (Spanish monk).

PART II.

ENGLAND'S TRAGIC EXPERIENCE WITH THE PAPACY.

The great English nation has had a tragic experience with the Roman Papacy. Its black art of evil diplomacy began early, has lasted long, and does not promise soon to end. English schools have been polluted, her parliaments have been intrigued, her laws Romanized, and her lands usurped. The Papacy has conspired, on English soil, to check English learning, and rule her population by blighting ignorance. English civilization had to serve Papal ends. Every crime, known to the genius of evil, was committed, and every wrong known to the most experienced tyranny, was perpetrated. Dark conspiracies, internal revolutions, and bloody wars were instigated to advance the power of the Pope.

There yet stands many a relic of Papal torture in old abbey and cathedral walls, and towers.

ENGLAND'S SHAME AND FAME.

It is to the shame of England, that the Pope so ruled, and ofttimes so nearly ruined, that mighty Isle of the Seas. But it is to English glory, that she has had so many mighty ones to stem the tide of the Papal flood. And many has she had who went to death, while contending for rights of conscience, as against the Romish foes of liberty.

Famed in song and famed in war, in colonization the first, and in statesmanship the same, is old England; in learning she is eminent, and in commerce there is none superior. But no more in these is she famed, than in her heroic struggle for the rights of the people, to have the Bible, and to be free from hateful Papal rule. Her reformers, her religious leaders, and her political giants, make a glorious list of men. Her martyrs, equally with those of Scotland and France, tell of masterly faith and moral endurance on their part, and barbarous cruelty and Pagan immoralties on the part of the Popes.

THE POPE CORRUPTING THE BALLOT BOX.

Rome has done much to destroy the facts of English history. Still the truth is accessible to the diligent student. And it must be told to our rising generation, and preserved for coming generations. There is much akin to English civilization in our system in America. What Rome has done in England, she will do in America. The Pope has done no more injury to England, than he will do, if permitted, in America. The Pope would as soon rule through political corruption, as through political laws. He would as soon buy the ballot box, as to turn his guns on the Constitution. In England he ruled by might, and

in our country he rules by priestly corruptions. The spirit is the same. In England it was the Italian knife, the chalice of poison and the train of gunpowder. In America it is political fraud, and direct bribery. The Popes that did rule England, were no worse than the Popes that are now ruling America.

The story of the dawn in England is of surpassing interest. It tells the tale of mental stagnation, hardly equaled elsewhere in Europe, and of moral depravity most loathing. It uncovers the animosity of Rome for all men of independent thought, and reveals her enmity to all schools not under her priestly control. It shows the peril of Romish orders and societies, working as secret Papal agents, and the extent of the Papal grasp on temporal power and possessions. It warns of Rome's cunning and far-reaching diplomacy, by which the parliaments were selected, laws were made, and institutions were changed by most unsuspecting methods, but all to reach the ends of the diabolical policy directed from the banks of the Tiber.

The dawn of English liberation from Papal rule, runs parallel with the life of Wyclif. The light came to him, and he brought on the dawn. To look at his times, read his life and study his work, is to understand how hard it was for England to force the Popes of Rome to a position of toleration for ideas and men, not running in her grooves.

A SCENE OF THE EIGHTH CENTURY.

In the early years of the eighth century a touching scene occurs in the humble monastery at Wearmouth, in England. The venerable Bede, a man of pious character, scholarly attainments, and diligent in the study of the Latin Scriptures, had been, for a long while, at work on a

translation of the four Gospels into the Saxon tongue. This was a prodigous task, and one of love. It was an event of moment in early English history. His death was coincident with the completion of the holy work. For a long while he lingered on the border, as the work drew near the end. He had reached the last chapter of John, when his writer said to him: "There remains now but one chapter, but it seems difficult for you to speak." The dying scholar replied: "No, it is very easy. Dip your pen in ink, and write as fast as ever you can." After some time the scribe said: "Now only one sentence remains." Bede translated it. "It is finished," said the scribe. "It is finished," responded Bede. "Lift up my head. Place me on the spot where it is my habit to pray. And now glory to the Father, and to the Son, and to the Holy Ghost." And it was all over. So was ended a great life, and so was completed a greater work. Both were to exert a far-reaching influence upon thought, political, as well as religious, in England.

GREAT INFLUENCE OF THE FIRST ENGLISH BIBLE.

This was the first attempt made to furnish the Word of God to the early Britains in their own tongue. Christianity was introduced into Britain soon after the Roman conquest. But nothing shows that the natives were yet given the Scriptures in their own language. Bede's translation of the four Gospels was the first opportunity, of the early Britains, to read the Bible. It was a leaven that leavened the whole lump. It improved the language, the intelligence, the morals, as well as the faith, of the people. The ray of light produced by it reached forward into the Middle Ages. It was like a dimly lighted path that stretched

through several centuries. The open Bible was preserving the faith, for the day of hope which was to come.

THE NIGHT ABOUT TO BREAK.

The long night lasted in England for five centuries, when suddenly the dawn began, with a flood of light that startled the nation. The people were not expecting it, but God had things in preparation. Conditions had been ripening for an epoch. Several streams of Providence seemed to be drawing to a focus. The hand of God was in the affairs of the nation, and it was time for Popes and priests to tremble. The light was about to be turned on, and all the monstrocities of Papal wrong and crime would be exposed to the awakened senses. England, even this early in her career, was a giant, but the giant had been sleeping. The whole of Europe would know of it when the giant was aroused. Rome was about to meet with one who, up to this time, was to prove her greatest foe. At the hands of one man, Popes and bishops were to have merciless chastisement. Rome's conflict with free men, who had come to believe in their own right to think and act, without asking the permission of Rome to do so, was about to begin, on a scale never approached before. On the one side right, liberty and justice, on the other crime and wrong. On the one side the world, and on the other Rome. We will watch the conflict as it opens.

Behold, a man comes forth, with deep-seated purpose, called of God, directed by Providence, and invested with the spirit of the Most High. He took the Scriptures, which were hidden away in the foreign solecism of the Latin language, and he gave them to the people in their own tongue. The people read, then thought, and then they were aroused.

One short pause! It was ominous. Then the people entered upon the great work of tearing off the insignia of superstition, throwing aside the habiliments of the Dark Ages, and, feeling the freshness of a new hope, they started towards the coming Reformation.

This dawn came in England with a rush. Truth came in like the brightness of the morning light. Its friends were astonished at its quickening power; its enemies were amazed at its courage. In Italy it was a remnant Rome had to contend with, but in England it was a nation. Rome was to take her first lesson in human liberty, and witness the first general demand of a large number of people for certain personal privileges and national rights, such as the Popes hitherto had not conceded anywhere. But the Middle Ages were slowly passing, and things could not again be what they had been. Hitherto men had neither the right nor the inspiration to think. Now they had discovered their right, and they greatly enjoyed it. Conditions were very much changed.

THE FERMENTS OF THE FOURTEENTH CENTURY.

We must draw a picture of these times. We are now in the fourteenth century. It is a century marked by a general desire for knowledge. Several great universities were founded in this century; among them were Paris, Heidelberg, Prague, and Vienna. Thirty thousand students were at Oxford. Stupendous events were occurring on the continent of Europe. The great Flemish revolt, against arbitrary kingcraft, disturbed France on the north, while the hundred years' war with England wasted her energies on the west. There is disturbance at Rome. The Papal throne is divided, one faction locating at Avignon. Part of the time there were two Popes, then anti-Popes, then no Popes

at all, with the Papal chair waiting for some one to come and sit in it. Then the Pope excommunicated the Emperor of Germany, and then the Emperor of Germany retaliated by deposing the Pope. In Italy the Lombard League was formed against the Emperor, the Parliament of Free Cities convened, and Italy took the first step of that long journey, which was to terminate after the middle of the nineteenth century in making her a free nation. Bruce establishes the independence of Scotland at Bonnockburn. The Knights Templars, whose hearts of heroic chivalry and swords of skill beat back the hateful power of the Mediæval Turk, were suppressed by order of the Pope. The sale of indulgences was instituted to raise money for the Papal treasury. The Papal power was rapidly reaching its culmination. The "Black Death," the most dreadful plague ever known, overran Europe, coming from the east and devastating the countries from the Ægean Sea to England, where it reached its height by carrying off one-half of the population. Men became serious, as well as inquiring, and were generally discontented with the prevailing state of religion.

THE PLAGUE OF LOW MONKERY.

But England was under a worse plague than that of the Black pestilence. Begging friars, in the garments of poverty, and in the practice of every conceivable immorality, hung about the people like carrion flies about a carcass. They were organized professional beggars, of such a low type as Gypsies never equaled. There was one of these monkish beggars for every less than a dozen of the population. They bled the people to fill the treasury boxes of the orders. They kept the people in poverty, and themselves in idleness and debauchery. There was no class in the country so low as these monks.

The Dominicans and Franciscans had risen to great and evil power. By the purchasing power of large holdings, they sought to get possession of all the large universities of Europe. In Paris they succeeded, by the help of the Pope. Early in the fourteenth century the conflict was transferred to Oxford, in which university they secured the places of teachers and lecturers, and labored to make all the students members of their orders. At this time they held, with the Church, more than one-half of all the land of the kingdom.

ONE-HALF THE LAND HELD BY THE CHURCH.

The work of the Roman Church in England in the fourteenth century to force herself in the schools, in order to subvert them to her low standard, and at the same time secure all the public funds, is duplicated to an amazing extent five hundred years later in the United States, where Roman Catholics control the school boards, and in many cities have one-half and two-thirds of the teachers. The public money goes to feed the Church, to the peril of the country; and the Church in turn lowers the standard of education, that it might be on a level with the Church schools.

PUBLIC MONEY FEEDS THE CHURCH.

These Monkish orders in England grew richer than the kingdom itself. At one time their income amounted to twelve times as much as the whole civil revenue of the kingdom. In addition to this tax levied on the people by these orders, the Pope exacted large sums from the oppressed English. Within a few years Pope Gregory IX., required from England seventy-five million dollars.

THE POPES ENGAGED IN SYSTEMATIZED ROBBERY.

We shall see what Rome was to be at other times, and in other countries, but Rome's course in England, in the fourteenth century, was one of systematized robbery. This ugly charge is sustained by testimony overwhelming. The whole machinery of the Papacy so operated as to force from the people the last pence. The Italian Papacy, as much as the notorious Italian banditti, was devoted to the crime of high robbery.

The monks of this century, especially in England, were pretentious and hypocritical in life, and corrupt in habits. No one had any respect for them, or any confidence in them. They preached sermons made up of fables, chronicles of the world, Romish traditions, and stories of the siege of Troy. They were despised, and yet they were feared. No more despicable body of men ever lived. And yet they held the nation in their hands. Tradition was a higher authority with them than revelation, while legends, descriptive of the saints of Rome, and her Popes, were taught in a way to glorify the Popes. The services of the Romish Church in England in this century, was almost entirely Pagan. Idolatry took the place of piety, and the power, majesty, and glory of the Popes, were the objects of this idolatry.

A SHAMEFUL SURRENDER OF RIGHTS.

The political state of the realm was as low as that of the moral. One hundred years before, a shameful surrender of rights had been made. A conflict was on at that time between the king and the Pope. The king resented the interference of the Popes in the affairs of the state, and

attempted a limitation of Papal power in England. The Pope got in his reply by shutting out the entire kingdom from the favors of heaven, and promptly issuing an edict dethroning the king, and freeing his subjects from allegiance to him. It was a bold stroke, but the Pope was driven to desperation. He had first and final power over England, and the king was only his vassal. To rebel against his authority, was to be regarded as high crime against the universal ruler of the earth. He was gaining power elsewhere; he must not lose it in England. The nation was put under the disfavor of heaven, and the king was placed under an edict. To show the people the disfavor of heaven and enforce the edict against the king, an army was necessary. No matter, if Christ had given directions that his kingdom should not be advanced by swords in the hands of his disciples, the Pope had usurped the authority of Christ, and he had to move to the conquest by armies. The king of France was not in love with the king of England. Philip Augustus was king of France. The Pope offered him the English crown, if he would drive the English king from Windsor Castle. Imbecile that he was, King John, of England, at once resigned his kingdom to the Pope, and to his successors in office, and so England became a province of the Papal government.

The same cowardly act of perfidy was to occur presently in Ireland.

WHY THE PAPACY CLAIMS IRELAND.

This secession of England to the Pope was in the thirteenth century. In the following century, and while England is making an effort to recover her independence, Ireland, by act of her king, is ceded to the Pope, and takes upon her the yoke which has been her curse for four hun-

dred years. These kings did not own the countries, and had no right to give them away.

ROME OVERREACHING HERSELF.

After King John, without consulting the nobles, who were by the English system a sort of representatives of the people, gave the country to the Pope, the humility was complete, when the Papal agent kicked the English crown from him in contempt. But it was a kick that did more than was intended. It hurt hard enough to awaken the people. Rome overreached the show of power, as she had gone too far in her display of authority. She is now pursuing that course in America. Forcing every man and measure to submit to her, she does not see that the reaction will be sure to come, when she will have to surrender all power she now enjoys by trust.

Never was a nation more completely humiliated before an arrogant power. The nobles, or as then known, the barons, were justly indignant that their king should have been a party to such disgrace. It led, however, to a great step in English liberty. Those freeholders of the large English estates, anticipating by a hundred years the rights which were to blaze from the pages of the Wyclif Bible, in greater light, determined upon limitations to the power of the throne. It was the arrogance of priestcraft that led to the first blow against kingcraft. The one supported the other. The despotic power of the Roman Church must go down, so sure as it has gone down in the state. We will have none of it in moral, any more than in civil affairs. Absolute authority belongs to no man in this world, and no more in religion, than in temporal things. When kingcraft went down, it was a prophecy that priestcraft must go down.

Why should it not be considered to be the duty of America in this century, to overthrow priestcraft utterly?

GOOD RESULT OF THE PIEDMONT DISPERSION.

We must see the touch of the Piedmont freemen in the England of the thirteenth century. Their influence is at work, and even opens the way for the Wyclif movement a century later. By driving them from the valleys of the Piedmont, Rome facilitated the spread of the ideas of liberty which they held. The Popes have always been as blind in their bigotry, as they have been cruel in their rule. They have shown as little judgment, as heart, in dealing with the world.

Many of those Waldensian pastors, when they were driven by Papal persecution from the Piedmont valleys, fled to England. They bore witness to their great sentiments of moral independence. Their ideas of private rights, and civil and religious freedom, were imbibed by many. The nobility learned from them, the dangers of unlimited power in the hand of king and Pope. Rome is now about to have her punishment for crimes against the quiet Piedmont people. Had they been left alone, in their native valleys, they would never have thrusted their notions of liberty on the nations about them; but Rome persecuted until they reached the shores of England, and now liberty has become strong enough, thanks to the tuition of the brave Waldensians, to lift her head, and Rome gets her first blow.

After the disgraceful secession of King John, the English nobles met in conference, and constructed the greatest political document, found between the code of Moses and the Declaration of the American Independence, that of the Magna Charta. The Pope did it. It was to conserve the people against the Popes. A new consignment of liberties came in

with it, to secure the people against the Romish hierarchy. On the meadows of Runnymede they forced the king to give his signature. It was a great day in the history of English liberties. The dawn was soon to come. This was all in the thirteenth century.

A COMMON GAME OF PAPAL HYPOCRISY.

The enactment of this excellent and majestic constitution of popular rights subdued the Papal policy very much. It was a part of her diplomacy to remain quiet for a time, while the indignation of the people should be given time to pass over. The Pope thought it not best to press the payment of the hateful tribute money in England, for a season. The Papal treasury could do without it for a time, rather than all the time. The English had to be soothed for a while. Indeed, under the rise of the nobles, and the instruction of the Waldensian pastors, there were imminent signs that the English people might withdraw entirely from under the Pope. They had tasted the waters of relief from Papal taxation, and they were refreshed by spending money on home improvements. They had scented the air of freedom from Papal dictation, and they were becoming dangerously united, and dangerously strong, in opposition to all Papal rule. Rome was now to play a game of deception and hypocrisy. And so through the latter part of the thirteenth century the English were left largely to their own ways.

Rome is the arch-deceiver of history. She oppresses until the people, driven to desperation, rise in their power and threaten to throw her out of all power; then she will turn and profess the most intense loyalty, patriotism and good intentions, and the people are satisfied, and go on nursing the viper into new favor and power. Rome has never lifted

one of these vouchers of good faith. She has never kept a promise of her good intentions. Just now we find her given to this professed good-will to everything American. She loves the flag she cursed; she fondles the Bible she burned; she vows her obedience to the laws she has been breaking; she grows furious in her grandiloquence over the liberty she has been suppressing; she declares toleration to the schools she has been blaspheming; she lauds the constitution she has been subverting; she is even ready to fraternize with Protestants she has been damning. Let America not be deceived. It is all a lie, and her history for fourteen centuries furnishes the proof that it is a lie. But she will go on, deceiving the very elect.

TWO POPES AT ONE TIME.

We return to the England of the fourteenth century. There is a division of the authority of the Papal Church. One headquarters was removed to Avignon, France. The other remained at Rome. Two Popes were trying to rule the world at once, and spent most of their time thundering at each other. They were both infallible, or claimed to be, which is the same, as Rome is all claim. Money was needed in the Papal treasury. So soon as the money power is exhausted, the Roman Church goes down. She buys her way; with money she can bribe, and with money she can purchas force. If proper legislation, against the enormous money power of the bishops, were enacted by Congress, the Roman Church would soon lose her evil power in American politics.

NEW PAPAL DEMAND ON ENGLAND.

Money was badly needed when the treasury became bankrupt, through the Papal divisions. And Pope Urban V. issued, from Avignon, his demand upon the English king for

renewal of the payment of the tribute money. All arrearages, covering more than a century, were to be paid also. But Edward III. was king now. Parliament declared the original transaction entirely unconstitutional, and directed the king to refuse the payment. It was a valuable declaration of rights, and it indicated an uncompromising defiance to the temporal power of the Pope. The issue was clearly drawn between the Pope, and the king and Parliament of England, and the contest was to be for the supremacy in England, and it had to do with the state, quite as much as with the Church. For one-half century England was given repose from Papal interference, in her money matters. The people thought the claim of temporal rule was over for all time. It was not; nor is it in this country. The Roman Church is in great anxiety to pose in strict conformity to American institutions. It is only to quiet the people. She must be herself, and the Roman Church, in heart and spirit, must take a hand in temporal affairs.

A MORNING STAR OF THE REFORMATION.

Conditions are now opportune for a revival of religion among the English people. The extremity of man is the opportunity of God. God had prepared his man. He is ready to step forth.

Let us look at him. He is called the "Morning Star of the Reformation." He deserves the title, because he played that part in the religious awakening of the modern centuries. He stands in the door-way of the Reformation period. In the history of religious thought we may divide the centuries something like this: the Dark Period, reaching from the eighth century to the twelfth; the twelfth and thirteenth centuries were a Transition Period; the fourteenth, fifteenth and sixteenth centuries constituted the Reformation; the

seventeenth and eighteenth centuries formed the Reconstruction Period; and the overpowering nineteenth century, stamps itself as the Aggressive and Missionary Period, which is so greatly to determine the spirit of the next two centuries.

The period we are now considering is in the very dawn of the Reformation period, the fourteenth century.

God has his hand on the right man, and he steps forth with a great light in his soul. His name is John Wyclif. He was born at Spresswell, near old Richmond. It is a country of rocky highlands, and meadow-like lowlands. Streams and waterfalls beautify the landscape. Sir Walter Scott, in one of his poems, has glorified the place with his incomparable poetic description—

> The cliffs that rear their haughty heads
> High o'er the river's darksome bed,
> Were now all naked, wild and gray,
> Now waving all with greenwood spray;
> Here trees to every crevice clung,
> And o'er the dell their branches hung;
> And there, all splinter'd and uneven,
> The shivered rocks ascend to heaven;
> Oft, too, the ivy swath'd their breast,
> And wreathed its garland round their crest;
> Or from the spires bade loosely flare
> Its tendrils in the middle air.
> Such, and more wild, is Greta's roar,
> And such the echoes from her shore.
> And so the ivied banner's gleam,
> Waved wildly o'er the brawling stream.

MENTAL AND MORAL INFLUENCE OF COUNTRY SCENES.

Such country scenes never fail to impress, in the right direction, the mind of the thoughtful boy. Nature's page

is a poem of God's rythmic making. The winds among the trees chant many a hymn of praise; the fleeting shadows solemnly tell of an equally fleeting life; the gracefully flowing brook murmurs of the stream of life, and the ocean of eternity into which it passses; beautiful country moonlight nights prompt to great thoughts, and persuade to noble efforts. The boy who is not born in the country is to be pitied. Our very best and greatest leaders in progress, have mostly come from the village and country life. Nature, as well as Nature's God, helped to make Wyclif. He was no less fitted by nature than he was called of God. All things work together for good, for those who are called to the leadership of great movements. The country life and country scenes round about Spresswell must be taken into account, in understanding the preparation of this great man for his great work. Perhaps we would reverence God more, if we would admire nature more.

DEFORMED AND DWARFED SPECIMENS OF PROTESTANTISM.

Amidst such environments Wyclif was devoted to study, and his boyhood was made serious with spells of deep reflection. In life he was almost ideal in blamelessness; while faith in God, and resoluteness of purpose, distinguished him. He was learned, cool and steadfast. In character, he was austere in manner, and in piety quite above reproach. He felt that the Papal power was corrupt, and was used to the injury of the country. Having this conviction, he was burdened with the responsibility of an honest man. No maudlin sentiments, lest he create some discussion and strife, disturbed him. His conscience was awakened to highest duty, and he was not perturbed by the fear that some would not want to disturb the quiet ways of the country. Faint-hearted Protestant clergy, in our country,

may yet have to define their position. If Rome be an evil, always and everywhere, how can silence on the issue be justified? A man had better quit the front than lead astray. In these days, those who are raised up to council and lead, and yet keep quiet, are foes to country, and no vital help to evangelical religion. These are times which require men, and we see little use for deformed and dwarfed specimens of either Protestantism or patriotism. The fool may be laughed out of his duty, and the coward frightened out of it. But the true, brave leader will do his duty, and will not reason why.

Wyclif was discipled by the spirit of truth, yet he was animated by the warmest feelings of benevolence. He spent twenty-five years in the stormy atmosphere of exciting controversy, lashing with uncompromising severity the agents of Rome. He was the most influential man of his century, in English religious life. While he stands with Chaucer, Shakespere and Milton in English literature, he was the first to see that the spirit of the day wanted a new dress to be clothed in.

As we study the elements of his remarkable work, and then reflect upon the conditions of our day and country, we wish that we had a few among us of Wyclifian character. What a stirring of the dry bones it would make, to be sure! What a quaking of the fondling henchmen of Rome, 'tis true! But what a purification of the befouled waters of state, and what an elevation of the tone of national honor there would follow.

THE GREAT CONFLICT IN PARLIAMENT.

At four different periods in his career he stands out with a distinctness deserving notice. One was when Parliament was swept with the storm of the conflict, raging between

King Edward and the Pope. The question was a single one, and simple enough to make the issue sharply defined. Should one-twelfth of the revenue of the kingdom be deemed sufficient for the purposes of the government, while the other eleven-twelfths must be sent to Rome to build up a corrupt foreign power, pretending to rule in matters of conscience, and whose agents had thievishly gotten possession of one-half of the land of the kingdom? Should England be considered able to conduct her own internal affairs? or must the temporal power of the Pope be continued? It was a great issue. The Papal party was desperate, while the patriots of England were determined.

That same right to temporal possession is hidden away in Rome's secret policy with this country. Shall we have English history repeated in America?

THE GREAT PETITION BEFORE PARLIAMENT.

Wyclif came up from Oxford to London, to attend the famous Parliament, in which the battle was to be fought, which was to decide if the Pope was to rule England. Wyclif begins the conflict. There is something grandly sublime, as he confronts the Papal power in Parliament, and gives the first blow of a struggle which is to last a hundred years. He presents a petition to Parliament and the king, pleading for their assent to the Word of God, as a precedent of rule over the Pope, in all affairs of the kingdom; that all persons proceeded against, for reason of their religion, may have liberty to accept and follow the more perfect law of Christ; that the tithes be bestowed according to their proper use, for the maintenance of the poor; that no one should be imprisoned on account of excommunication. Great principles were embodied in this document. It was a state paper

which was full of promise to the cause of civil and religious liberty. It deprived the Pope of any right of lordship over the conscience. It took from him the right to levy a tax on the country, at his will. It declared the freedom of religious thought. It established a right of citizenship, that was not to be lost by any Papal act of excommunication, which hitherto had been such a threat over the heads of the ignorant. It made legal the right to an open Bible, and this was one of the most important acts ever brought into a legislative body. Here is to be found the very day-spring of religious liberty in English thought. By this bill of Wyclif's the monks were to be cut short in their collecting tours for the poor, by a provision for the equitable maintenance of the poor. The order of Mendicants in England never recovered from his terrific blow. Yes, it was a great piece of proposed legislation.

Wyclif was all-powerful in this Parliament, which in point of fact conducted the impeachment trial of the temporal pretentions of Roman Papacy. When it opened, Papal power and arrogance were at their height, and the political ambition of the Pope was at its meridian; but when it adjourned, the Papacy had met its first defeat in any parliamentary body. It was a great victory in this seemingly irrepressible conflict between Rome and right. That Parliament was a big chapter in the history of religious liberty. It so met the approval of the people that it has always been called the "Good Parliament." Both political and moral reform had taken a long step.

FIRST ATTEMPT AT THE SEPARATION OF CHURCH AND STATE.

A second controversy in the life of Wyclif, which marked an epoch in religious history, was this: The first attempt made, looking to the separation of church and state, was in-

augurated by him. He saw the corruption of religion, and the peril of the state, both resulting from the union of these two supreme authorities in one man. From every point conceivable, he argues against the Church possessing any property, except what is necessary to carry on the work for which it exists. The abuses which had grown up, on account of the property possessions of the monks, greatly aided him. He soon had the most terrific storm beating upon him. It culminated at a meeting at St. Paul's, in London, and which had broken into a mob, but for the presiding bishop dissolving it.

And Wyclif won the day. Disestablishment began, and has gone on from that time, until the opinion has generally prevailed, in the Protestant churches, that the affairs of the Church should be wholly distinct from the affairs of the state. For the purity and unworldliness of religion, this was one of the most significant moves ever made. The Papal head was bitterly opposed to it, and is so still. The most determined efforts have been made during the last few years to reunite these two powers, and of course make the Papal authority the dominant one, in both Church and state.

ATTEMPT WITH US TO REUNITE CHURCH AND STATE.

The effort to re-form the union of Church and state, has not been so active for a century as at present. It broods no good. It is a strange fact, that as the first half of this century came to a close, it witnessed the decline of the political power of the Papacy throughout the world. But as the second half of this century draws to a close, the political dominance of the Papacy is the most troublesome question confronting the statecraft of the world. The whole power of the diplomacy of the Papal court is bent to bring to-

gether Church and state, and with the latter subjected to the former. Our state legislatures, and general Congress, have a task to perform pertaining to this, which the patriotism of the country will not permit to be postponed much longer.

WYCLIF'S WAY FOR CIRCULATING THE BIBLE.

A third great accomplishment in the life of this master workman, was his circulation of the Scriptures. He laid the foundations for great things, when he trained devout young men to go about the country, teaching the people the Holy Scriptures. He sent forth these preachers of the Word, without gold or silver in the purse, holding that the laborers were worthy of their hire. They went from house to house, and traveled from village to village, and in the open doors, on the street corners, by the wayside, they read the Bible, and instructed in morals and religion. The whole country was leavened. It was a strange message, and a new thing the people heard, and they listened with all the interest begotten of novelty, but as well with a genuine longing to know the things good for their souls, and as well for their country.

The spirit of God accompanied this lay preaching, and many were converted. Many more had their understanding prepared for a slower process of grace, but none the less effectual was it on that account. Whole communities became concerned, while the entire land was most profoundly moved to higher inclinations, and at once set in, stronger still, the trend away from the teaching of Rome. The learned preferred to go to the Wyclif Bible readers for comfort, rather than to the regular priests. When they became sick they did not go to the monks, but to the traveling preachers of the Word, for prayer. God honored his

Word, and brought the people to the light. These young men went about awakening, reclaiming, and converting sinners. It was a primitive sort of itinerancy, which over four hundred years later was taken up by the Methodists, and developed into their wonderfully popular and successful system of pastoral itinerancy, which has been such a power in modern evangelism.

This popular and simple teaching of the Bible purified life in all its streams, and lifted the nation up to higher standards of thought. Free laws, a larger sense of justice in the courts, greater regard for the claims of the conscience, marked improvements in customs and conditions, better roads, homes and clothing, a new impulse to learning, and a higher type of literature, all these, and more, resulted from this Bible instruction of the people. Wyclif's influence was to be the hope of the nation.

HIS GREATEST WORK.

But the greatest work of his life, and one of the most eminent deeds ever performed by a Christian scholar, was the task of translating the Bible, from the Latin, into the common language of the English people, wherein all classes could read the Word of God in their own tongue. Under the direction of John Wyclif, the English people began to see and to feel that—

"A glory gilds the sacred page."

This translation of the Bible was the first important step in the course of English liberties, since the charter of Runnymede, a century and a quarter before. It at once became the corner-stone of English law. It determined, as by the authority of a text-book, rules for the administration of justice in the courts. The teachings of the Bible became the

foundation of the common law. The Bible soon came to be inwrought into the standards of English thought; and to such an extent was it regarded as giving expression to the highest form of virtue and justice, that it became, in all matters of law, the book of appeal, touching disputes in private and public morals. It so infused its vital spirit into the very heart of English law, that Sir Mathew Hale, in an important decision of the Supreme Court of England, decided that, "Christianity was a part of the common law of the land." This was one of the most important decisions ever rendered from a high court. The effect on the legal thought of the world has been prodigious. The Wyclif Bible became the greatest agent for civilization ever known in the land. It cleared the atmosphere in morals, gave more prominence to the integrities of life, and added immeasurably to justice, as between man and man. As the light came in, the people saw, and seeing, they acted. Monkery was seen to be something at enmity with the best hopes and interests of men, and it was made to slowly retreat before the increasing knowledge of the people.

BEFORE THE AGE OF PRINTING.

Wyclif says: "The Bible is a charter written by God; it is God's gift to us; to be ignorant of the Scriptures is to be ignorant of Christ; the whole of Scripture is one word of God." He says that his labor was to the end, that the Holy Bible might be known to the people; that men might ascertain for themselves the truth, by having the Word of God in a language which they fully understood.

Yet this was before the age of printing, and all copies had to be made with the pen. Still, multitudes read the Wyclif Bible. It was a saying, that if two persons were met on the road, one was a follower of Wyclif. The cost of a

copy of the Bible was two hundred and forty-five dollars. Yet it was secured and read with eagerness by the great mass of the people.

The man was taken, but his work was done. It was well done. It was to bring forth a hundred-fold. Milton may not be charged with extravagance when he says: "Had it not been for Wyclif, neither the Bohemian Huss and Jerome, nor the name of Luther, nor of Calvin, had ever been known." This same high-bred bard, in a sort of spiritual rapture, addresses the English reformer in these lines of rythmic beauty and power:

> Servant of God, well done; well hast thou fought
> The better fight; who single hast maintained
> Against revolted multitudes the cause
> Of truth; in word mightier than they in arms:
> And for the testimony of truth hast borne
> Universal reproach, far worse to bear
> Than violence, for it was all thy care
> To stand approved in sight of God, though worlds
> Judged thee perverse.

POWER OF THE BIBLE IN ENGLISH CIVILIZATION.

In this rapid review of the first great English reformation, we have not failed to note one thing of lasting force on modern thought: The Word of God, the power of salvation unto man, is no less the power of reform unto a nation. In this famous struggle in England against the Papacy, the absolute authority of the Bible was maintained. It was upheld as the supreme and perfect rule of faith and morals. It was held to be the standard of faith and duty. English citizenship was trained out of the Bible. Englishmen discovered the mighty horizon, which outlines the border of

popular rights, while sailing about in the deep waters of the Bible.

In the enactment of the Magna Charter, the mud-sills of England's national greatness were placed; but nothing was done to build thereon, until the people discovered in the Wyclif Bible the integrities of a better citizenship, and saw the light of individual rights. The reform came in with waters running high; and if they dashed high and with anger rolled against the rocks, which too long had held them back, 'tis no surprise. The sentiments of the people favored the retention of large sums of money, which hitherto had been claimed by the Pope of Rome, and used it for internal improvements of the country, and the relief of the poor. The large landed domain held by the monks, amounting to more than one-half of the entire property of the kingdom, was restored to the people. The higher culture of the land conduced to a higher culture of the people. And the returns, from the cultivation of the land, increased the revenue of the nation several hundred per cent.

The wisdom of the Bible dispelled the ignorance of the mind, and the righteousness of the Christ of the Bible, exposed the popular vices to every awakened conscience. The people began to breathe from the heart, and it was a breath of life they took. It was a life, than ever before, deeper in the stronghold of its moral fastnesses, broader in its outlook of generous impulses, and higher in the elevation and clearness of its purposes.

The ethics of Moses, the judgments of Jeremiah, the high idealities of Isaiah, the heroic faith of Joshua, the impassioned eloquence of Peter, the profound spiritual philosophy of Paul, the ecstatic visions of John, and, above every other thing, the wonderful power, love and truth set forth in the teaching, and revealed in the life of the Christ,

wrought a transformation in the English people, and they became a people of one Book, and that Book was the Bible. The Tyndale and Coverdale and Cranmer Bibles of the sixteenth century, were the fruit of the Wyclif Bible of the fourteenth century. The great British Bible society is the grandchild of the Wyclif Bible.

The Bible became the headlight of English civilization. The laws of the realm contain the larger part of the Decalogue. Blackstone, in his commentary on English law, lays claim to the principles of the Bible, as the basic stone of English jurisprudence. The decisions rendered by the Supreme Bench of England, the most scholarly and exhaustive legal opinions, issuing from any seat of justice in the world, are interlocked with the code of Moses and Jesus, and make frequent quotations from the ethics of the Scriptures.

It has not been so many years since a deputation of African royalty, bearing costly gifts to England's Queen, was received in the Windsor halls. They said to the Queen, that they had been directed by their prince to inquire for the secret of England's greatness. Victoria sent back with them a handsome copy of the Bible, with this message: "Tell your prince that this Book is the secret of England's greatness."

The influence of the Bible upon the literature of England has been stupendous. Literary merit has never been so stamped with the genius of any other book. Milton's immortal "Paradise Lost," with thought as classic and style as lofty as found in Dante, and without the sombre gloom of the Latin poet, is a flower plucked from the Bible. John Bunyan caught a shaft of the same light, and his picturesque imagination gave birth to that fascinating piece of religious allegory, "The Pilgrim's Progress." The Bible

was used for turning on the light. Hugh Latimer saw it, and in the pulpits of England he forged it into such thunderbolts of power, and he wove it into such habiliments of truth, that the second English Reformation came in with such irresistible and overlapping waves of influence, that they were not spent until their spray baptized another order of men on the coast of Massachusetts, on the shores of the James, and on the banks of the Schuylkill. Yes, the light was coming on, and in its radiance Geoffrey Chaucer saw the possibilities of a robust and pure literature; and he set to himself the task to father the English language, as Moses was the father of the Hebrew language and literature, and as Homer was of the Greek, and Luther of the German.

INFLUENCE OF BACON'S PHILOSOPHY.

And yet another light is seen coming up from the beacon fires of the English Bible. What is it? Francis Bacon steps out. He catches the quivering light in his brawny brain. He sits down to think, and then rises to address the ages with the grand salutation: "Theology is the crown and queenliest of all our sciences." And then he appointed to himself the task of inaugurating a new system of philosophy, which alike uncovered the mysteries of nature, swept the whole key-board of the sciences, and opened the long-looked-for path to be traveled by that greatest giant of modern civilization, inventive genius. For a thousand years philosophy had been nothing more than mere scholasticism, furnishing a play-ground for vain rhetorics and foolish sophistries. Bacon reconstructs its methods, and wheels it into line to serve the most practical needs of the world.

THE HIGHWAY OF PROGRESS.

A new highway is opened up for progress; moral improvement is as sure as material advance; and another epoch opens in the history of thought, and a new period begins in the course of civilization. With the English Bible in his hand, and the principles of it in the heart, Keplar became one of the founders of modern astronomy, and Newton was made the most distinguished of the natural philosophers. Shakspere, with a brow as if moulded by the perfect hand of genius, and eyes like stars in a mist, found his way into the deep and wonderful heart of the Bible, and gave the rare jewels of the sacred Book a setting in the fine gold of his high dramatic power. So the verdict may come in, that the long roll of brilliant leaders in English literature, philosophy and statesmanship must be saluted, in the light that breaks from the sacred page. Eminent has been the influence of the Bible upon the English conscience. Wyclif, and his school of Bible teachers, took special pains to present the Bible as the standard and measure of duty and obligation, no less than of faith and virtue. As a result of which, if we call up the most illustrious names which have become framed in the greatest benevolences of the centuries, we must honor England above all countries. Hearing the call of duty to spend and be spent for others, John Eliot left the halls of Cambridge, and became the apostle to the North American Indians, for whom he translated the Bible; first having to invent an Indian alphabet and construct an Indian language. John Howard, whose life was not made heroic by catching the spirit of the classic heroes and sages, but that of the apostles, patriarchs and prophets of old, built up for himself a system of duty and life on the rules, doctrines and moralities of sacred lore. He appears

to be the first of the great English gentry who regarded wealth as a stewardship, and to be accounted for unto God and man. His plan was to use the surplus income of each year to the purposes of charity. He took the diameter of the prison cruelties of Europe, and circumnavigated the inhumanities practiced on the unfortunate classes, upon which had fallen the hand of justice; and he did it, that he might raise English opinion up to the point where it would dèmand a reform.

THE BIBLE IN BENEVOLENCE AND ART.

The slave trade would still have its shackles about the nation to-day, had it not been for the Bible, which turned the rich and ambitious young man of six and twenty, into an apostle of philanthrophy, who was to organize the sentiment of the country for the overthrow of the slave trade. It was William Wilberforce. Stephen Grellet introduced Elizabeth Fry to prison visitation, and she carried a joy so glad, and a hope so high, into those dark chambers of misfortune and crime, that the English prisons often became schools of integrity and nurseries to a better life. Queen Charlotte was a disciple, and Princess Victoria, now Queen, was a pupil in the practical philanthropies at the feet of Elizabeth Fry. Sir Humphry Davy, taking all things in view, the greatest benefactor nursed on the bosom of science, knew the light by which he walked, while he was hunting for the lights of nature. Summing up the reflections of a lifetime he said: "If I might choose what I might think the most useful, I should prefer a firm, spiritual faith."

The grandest creations of English art are the out-put of ideas and inspirations which have entered the mind, and electrified the soul by way of the Bible. Sir Christopher

Wren read his Bible, and then went to the building of St. Paul's cathedral. Its very dome, as you stand in the grand nave, seems hanging over you like a sheltering benediction of the eternities.

And going beyond the shores of England, we call up the name of the world's greatest painter, Raphæl Angelo. He had been reading his New Testament. And with the glorification of its truth in his mind, and the gorgeous imagery of its prefiguration in his soul, he paints the picture of the Transfiguration. And though almost four hundred years are gone down the path by his grave, the Transfiguration, a Bible painting, is recognized as the masterpiece of art in the world. Ludwig Von Beethoven, from whom nigh everything that is great in modern music has taken its form, or its inspiration, holding the place in the field of music that Shakspere does in that of the drama, read the Bible for the deeps of his soul to be stirred, and then created such melodies swelling into power, and harmonies enriching the soul, as seemed almost beyond the possibility of artistic expansion. The most pathetic piece ever composed is Beethoven's Solemn Mass.

Truly the Bible contains the living truth, living in the mind, constantly awakens fresh ideas and uncovers new discoveries; living in the deeper joy of the heart and the higher hope of the soul. Truth dies not; it may be burned, but like the bush of Horeb, it is not consumed; it may fall in the street and be trodden under foot of men, even be put in the grave, yet it is not dead. It lives, and is free. It is the seed of the kingdom of heaven.

It is proper that we be reminded of the opinion of our own Webster: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and

authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."

ROME'S TREATMENT OF THE BIBLE.

This is the book which the Roman Papacy has pursued with implacable hatred, and destroyed with constant fury. She will not, and she dare not, tolerate the Scriptures. They teach the world the falsity, and the evil, and the peril of Rome in every civilization. Temporal power is directly condemned by the teaching of the New Testament. The wealth, palace grandeur and gaudy show of the Vatican throne appear sickening to the heart, after reading a few paragraphs of the simple, humble and unpretentious life of Christ. The interposition of an order of priests, between a man and his Maker, is shown to be wholly fabulous by Bible teaching. The severe handling which tyranny and despotism of rule meet with, in the Gospels of Christ, soon liberates the mind from the authority of tradition, and stimulates it to a healthy revolt. Hence appears abundant reason why Rome must prevent, where she has the power, the general use of the Bible. It is her policy of self-preservation.

The great proposition, underlying the Wyclifian Reformation, was that the authority of the Scriptures was independent of any other authority. What, independent of the Pope? There was the reason for Rome's fight. This was a direct blow. Rome dare not be quiet when it falls. The Popes thundered, the bishops contended, the priests abused, and the dupes of Rome persecuted. The policy of the Popes pertaining to a free Bible was settled upon, and she has not departed from it. Rome's treatment of the Bible has been that of suppression. The open Bible must

not be permitted. A Pope may, in a letter of sophistry to his bishops, recommend the reading of the Bible to his priests; but no Pope has ever issued an order, or given an invitation to the laity of the Roman Catholic Church to procure, keep in the house, or read the Bible. No Pope dare do this. The day the Roman Catholic people are given, throughout the world, this charter of their rights and liberties, the Papacy falls, to rise no more. A Pope did once in a moment of forgetfulness bless a translation of a Bible about to be published for general circulation among the Catholics of France. But he did not accompany that blessing with an invitation to read. He did not expect the French people would care to read the Bible. He was mistaken. To his dismay the effect, as the people read, was so disastrous to his power, that he hurriedly sent after it a curse, and accompanied it with the usual threat of punishment.

CONDEMNED BY COUNCILS AND POPES.

In 1229, the Council of Toulouse issued a decree prohibiting the people from possessing the Scriptures. And Hallam tells us it "was frequently repeated on subsequent occasions." In 1411, the Archbishop or Canterbury, and his suffragan bishops, addressed a memorial to the Pope, John XXIII., charging Wyclif with giving the Scriptures to the people. In an Encyclical of Pope Pius VII. is the sentence: "It is evident, from experience, that the holy Scriptures, where circulated in the vulgar tongue, have produced more harm than benefit."

In 1824, Leo XII. declared that publications of translations of the Bible are in "contempt of the tradition of the fathers, and in opposition to the celebrated decree of the

Council of Trent, which prohibits the holy Scriptures from being made common."

In 1844, Pope Gregory XVI. says: "We confirm and renew the decrees, delivered in former times, against the publication, distribution, reading and possession of books of the holy Scriptures, translated into the vulgar tongue."

In 1864, Pope Pius IX. re-affirmed, in a special encyclical, these decrees and bulls. In the face of all this authority it is the lowest demagogism for Roman Catholics to say that Church does not prohibit the circulation and reading of the Scriptures.

The power and authority of the Romish Church has for centuries prohibited the Bible in Mexico. It has only been since Protestant missionaries entered that country, that the people knew what the Bible was. They thought it was a sin to read it. Many Bibles have been burned, and those who sought to circulate them punished, in that country. The coarsest barbarities have befallen pious men and women for giving the Bible to the ignorant natives. In Mexico the Bible was a proscripted book for two hundred and fifty years.

AN ORDER AGAINST LIBERTY.

While the author is engaged with these pages, the following notice has been taken from the walls of Leon, Nicaragua, where it was publicly posted, by direction of the Romish Church: "The wolf of Protestantism has found its way in our midst. A minister of the sect of Luther and Voltaire, accompanied by various mercenaries, are busy selling in the streets Protestant Bibles, and a false book of the Gospels. Do not buy these books, scorn these propagandists of a sect. Do not allow your religion to be harmed

by these knight errants of evil. Let us hurl them away. Liberty of worship does not exist here, nor that of these peddlers of adulterated Bibles. Nicaragua belongs to God; Protestantism to the Devil. Away with them."

This is the position of Rome, wherever she uncovers her heart and bares it to the world. What she does in Nicaragua, she will yet do in Boston, Washington and Chicago, if her right of arbitrary rule, in matters of religious liberty, is not taken from her. It is an arrogant and assumed right. It has not been conferred by any recognized authority, nor is it derived from any sense of justice. This right must be overthrown, or Rome will overthrow us.

OPPOSITION TO THE BIBLE IN SPAIN AND FRANCE.

It has been during the present generation that the priests in Spain threatened the life of persons selling the Bible. They taught the people to believe that such persons were sorcerers and witches. Finally they prohibited the sale altogether, and sent to prison those who were engaged in it.

The most conspicuous instance of the enmity of the Pope for the Bible has occurred in France. The learned Lasserre had written a book, highly conducive to Papal legends, and the Pope loved him. One day Lasserre came, by accident, onto a copy of the four Gospels—or was it by providence he made the discovery? He became entranced with the simple narratives of Jesus of Nazareth. He thought these Gospels could be made a popular book for the French people. The Pope could trust Lasserre, so the Lasserre Bible had the Pope's blessing and approval. In a short while twenty-five editions were sold. The French were reading. As they read they drifted more and more from

the old time adherence to the Pope. This was enough. The decree of condemnation was issued, just one year and fifteen days from the date of the Pope's letter of approval and blessing. The decree declares that "our Most Holy Lord, Pope Leo XIII.," prohibits any one to publish, read or possess a copy, and to turn all copies in existence over to be burned. This is very strange. An infallible Pope gives his infallible blessing and approval to a certain book, and in fifteen days and a year, the same infallible Pope gives his infallible curse and disapproval to that same book. In the decree of malediction the Bible is described to be a "book of degraded doctrine." All of this within the last six years. Roman Catholics are correct, the Church of Rome has not changed, and it has not just because it is the Church of Rome. A Pagan Church, though it have a Christian name, is Pagan still.

Leo XIII., in his late encyclical on the Bible, declares that the people cannot understand it without a guide. And that the Popes have the only high authority on earth to explain it. This is correct, according to the Papal view. The Church of Rome must continue to oppose the Bible in the school, in the home and in the pocket of the devout man. We will have no peace with Rome until we surrender the Bible utterly, or overthrow the dominion of the Popes in this country. Americans must decide which they will serve, whether the Lord God, whose throne is by the everlasting waters of the invisible rivers of eternity, or the Pope, whose throne is on the mud banks of the Tiber.

But quite recently, some young men undertook to hold an out-door religious meeting on the streets of Cork. They had a Bible. This was an offense to Romanists. They were beaten, covered with the mud of the streets, and assailed with stones, and their Bible was snatched from their

hands and publicly burned. Everywhere it is the same. Where Rome has the power she has pursued the Bible with consistent, unremitting hostility.

The Catholic bishops in Brazil have been destroying the Bible. And in Mexico they have persecuted with a spirit of vengeance, which seems strangely out of line with the tolerant drift of nineteenth century thought.

THE BIBLE AND THE POPES OUT OF AGREEMENT.

The colossal organization of the Papacy, which has grown up out of the vile debris of paganism, can no more stand the Bible than the old paganism could. Rome is opposed to the morality of the Bible, as well as its general spirit of liberty. Rome holds to the priestly rule, rather than that of the Savior. The ethics of the New Testament cannot be made to uphold the claims of the Popes. The Bible makes every man a freeman; the Papacy makes every man a serf. The Bible says that Christ hath power to forgive sin; but the Papacy hath made the Popes the sole depository of that power, and some of them the vilest men on earth. The Bible rests the destiny of the dead in the hands of a merciful God; the Papacy has rested that destiny in the keeping of greedy priests, who for money will improve that destiny at will, and the more money the more improvement. The Bible is the High Court wherein we secure the rights of conscience; the Papacy deprives us of any right of private judgment, and despoils us of the liberty of free action. No! no! the Bible and the Papacy never can be brought into agreement.

ROMAN MINORITY IN ENGLISH-SPEAKING WORLD.

The English speaking race has grown strong, in a civilization which has recognized the superlative value of the

Bible in the hands of the people. In this great English speaking race, one out of seven only is a Roman Catholic. We should insist on the rule of the six, and not of the one. In all the world there are two hundred and fifty million professing Protestants, opposed to Rome ; whilst there are only one hundred and eighty million subject to her. Shall this ignorant and incompetent minority dictate submission and debasement to the intelligent and free majority? Will America hold aloft the flaming torch of liberty, fed out of the inexhaustible fullness of the Bible, or will she bow to the yoke of Rome?

TO HUSS

"The earth has not
A nobler name than thine shall be.
The deeds by martial manhood wrought,
The lofty energies of thought
The fire of poesy—
These have but frail and fading honors,—thine
Shall time into eternity consign.

"Yea, and when thrones shall crumble,
And human pride and grandeur fall,
The herald's line of long renown—
The mitre and the kingly crown—
Perishing glories all!
The pure devotion of thy generous heart
Shall live in heaven, of which it was a part."

Do Roman teaghers doubt their own system?

According to the best preachers among the Romanists —according to their very saints—only one in each thousand is saved. Such a thing was said by St. John Chrysostom, preaching in the Church which was then becoming a Pagan Church. This was the conviction of St. Chrysostom. And now it is repeated by the majority of Romish teachers that only one in a thousand is saved among Romanists.

Gavazzi.

PART III.

PAPAL DESOLATION IN BOHEMIA.

SIDE LIGHTS ON AMERICA.

Eastward now moves the Reformation light. The light that diffused into the dawn came from the east, and focused first in the west. Again it moves back to the east, to gather accelerated power and brightness. First in one country, and then in another, breaks a flood of light. Then ever and anon a great cloud of ignorance, superstition and persecution settles over it, and for the time that light seems well nigh spent.

At one time it looks as if an innumerable host was advancing, bearing banners of light, before which every opposition to civil and religious liberty would retreat in dismay and confusion. We look again, and it seems as if that mighty host had fallen, crushed to earth by the prodigious power of Rome.

But presently a cheering sight shall meet our eyes. We shall see all Europe lit up, as if by a mighty flame, blazing from the Ægean to the Irish sea, and from the Tiber to the Rhine. By that light scholars will read and think,

brave hearts will be inspired to noble deeds, and men will look into each other's eyes and pledge themselves to a holy cause. And in that light Rome will read her defeat. But like ancient Pagan Rome, it will take her a half thousand years to die.

A CHIVALRIC STORY.

The story we now have to tell, is one of romance and chivalry, no less than of religious reform. It is a tale of heroic endeavor, moved by a spirit of patriotism, as well as of religious effort in the interest of pure Christianity. Men are wanting to liberate themselves, as well as elevate themselves. It is not only a sigh of the heart, but an impulse of the brain, that is in ferment. In that fermentation is the evolution of great ideas. The location of our present story is in central Europe. The time is just subsequent to the age of Wyclif.

CRADLE OF THE REFORMATION ON THE CONTINENT.

Right in the heart of central Europe lies little Bohemia, a rare jewel of the earth, bulwarked on the north by the Erzgebirge and Riesengebirge, and on the south by the Bohmerwald and Saaver ranges. It contains only twenty thousand square miles. Just to the southeast is smaller Moravia, containing only nine thousand square miles. In religious matters, and the cause of liberty, the history of the one is that of the other. The men were different, but the spirit and questions were the same. Unmolesting themselves, they protested against being molested. Upright in conduct, and happy in their liberty, they resented any move from without, which threatened their religion and their liberties. They were just such a people as God makes use of

for great accomplishments, and they must play an important part in history. Together they form the cradle of the Reformation on the continent of Europe.

If the "Morning Star of the Reformation" arose in England, the full dawn found its promise in Bohemia. And the star that shed its rays in England, furnished the light for the dawn in Bohemia. And it is a romance of providence none the less, because it involves a story of love. The threads of inconsequential human affairs are sometimes woven into the mighty strand of Divine purposes. In many a course of love runs a purpose of God. The affairs of love sometimes tabernacle the designs of heaven.

THE TIES WHICH BOUND ENGLAND AND BOHEMIA.

While the Lord was upholding Wyclif, at the university of Oxford, his king, the young and chivalric Richard II., went over to Bohemia, and won to his heart and throne the fair and good Bohemian princess, Queen Anne. She took to England with her a Bible, in her own Bohemian tongue. And this devout Queen, from the East, became known very soon, at Windsor Castle, for her devotion to the Bible. It was an unheard-of trait to be possessed by an English Queen, and it was felt by the nation's conscience. The Queen's example was a light to walk by. The faint-hearted took courage, and the strong were cheered. Wyclif was stimulated. And later he quoted her example, in possessing and reading the Bible in her own language, as a sufficient vindication of his translation of the Scriptures into the common English tongue, that her subjects might enjoy the religious privilege which the Queen possessed.

And so it came, that while the Bohemian Princess incited Wyclif, he awakened Bohemia. By Jerome of Prague,

and the Oxford students, Wyclif's writings were carried to Bohemia. And by the time of his death they were permeating the heart, and awakening the conscience of the Bohemians. They justly held that what a Princess of their own blood adhered to on the English throne, they could cherish in their humble homes. The royal example in England became the peasant's encouragement in Bohemia.

MIGHTY PRAGUE ON THE ELBE.

Prague was the capital city of Bohemia, situated on the Elbe, which was a great artery of European commerce. It was the foremost city in central Europe, and exercised a wide and stimulating influence on the social, intellectual and religious conditions of the surrounding nations, as well as on their political thought and institutions. Here was located the eastern residence of the German emperor, and this gave high standing to the name of Prague among the cities of Europe. The university of Prague was, at this time, the leading university in Europe, next to that of Paris. It was the seat of immense intellectual activities. Not only the customary questions of abstract philosophy were studied and discussed, but the more pressing ones which bore directly on the spirit of the age. Eight thousand students attended its classes. Fertile brains were craving knowledge, and God was putting his touch on the mental unrest of the age.

INFLUENCE OF WYCLIF'S BOOKS.

John Huss was dean and lecturer of the university. He was providentially located, to powerfully affect the deep currents of thought, of which the university was the centre. The writings of Wyclif found a welcome at this school.

These writings were strong productions of argument and logic in the field of human rights, in their relation to earthly rulers and the divine King. They gave instruction to the people to turn to the Bible, as the supreme rule in doctrine, faith and morals, and seek, in that great statement of right, their own rights. Without a word of apology they denounced, in terms most calculated to receive attention, the glaring and monstrous evils which had crept into the Church. The personal ambition and political craftiness of the Popes were depicted in a way to excite correction. We may never know how these books of Wyclif came to be in the Prague university. The most natural supposition is, that the Oxford students bore copies from England to Prague. It was before the day of printing, and all copies had to be made by the slow and expensive process of pen. In some quiet way, and without the knowledge of Rome, they found their way upon the university shelves. The students and faculty read them. Bohemia was getting ready to have the light turned on. God prepares the hearts of nations, as individuals, to be ready to receive great truths.

We are now in the opening years of the fifteenth century. Wyclif has been dead for about a quarter of a century. We are in Bohemia, which lays in a deep basin, which once held the waters of a primeval sea; about it rise the mountain walls like a natural fortress. Foreign Papal intrusion found here, in the time of our story, a natural barrier; and within, freedom of religious thought and national piety found congenial abode. Huss is the leading man in the university of Prague.

LOW MORAL STANDARD OF ROMISH CLERGY.

The conditions of Europe were those of political unrest, and ecclesiastical corruptions, with a great many people

calling for reform in life and doctrine. There was apparent a general sentiment of disapproval for the clerical low water mark of life and teaching. The priests were not leaders in anything, except indolence and immorality.

It is a queer reflection, that comes to us ever and anon in our reading in Roman Catholic history, that the morals of the clergy of that Church, at frequent intervals, run so low. The most notorious profligacy perhaps to be met with, in the annals of modern civilization, is that of the clerical class of the Roman Church, and which the highest authority only seems to regret and restrain when it causes public scandal. With the court at Rome hidden vices seem half virtues.

This condition confronts us in the United States. The proof is conclusive. The facts leak out daily in the great city. They tell of shameful immoralities upon the part of the priests. In some of the leading cities this is of such frequent occurrence that surprise is no more remarked. Vice is seen parading the streets in priestly garb ; while a drunken priest lying in the gutter is not unfrequently reported. The tales which come from the priests' homes, of debauchery and drunken revels, are too many, and too well authenticated, to be mere meaningless rumors. This is to be deplored upon high grounds of public morality. When the reputed teachers of Christian morals become, by common agreement, scandalous in their lives, then vices of all kinds and grades will prevail, and the fabric of society will be endangered. The collapse must come to us, as it did to France. The same causes will lead to the same results. The history of one period is the prophecy of another. Moral considerations should lead us to do something. An American saloon has its best champion in the foreign priest in our midst.

The licentiousness of Pagan Rome has been perpetuated in Papal Rome. The Pagan priests led in vice; it almost seems that the same is true of many of the Papal priests in our country. A wail of lamentation will one day be heard piercing the very heavens, and bringing down the judgment that always falls upon the nation that forgets the value of public integrity and private virtue. In that day the priests will have an awful account to settle with posterity.

A WORSE CONDITION IN THE FIFTEENTH CENTURY.

This priestly immorality was far more revolting in the fifteenth century in Europe. The Papacy was reaching to the meridian of its tyranny, ambition and corruption. It was in the noon-tide of its vain show, and in the full glow of its glaring crimes. The extravaganza of Papal display and hypocrisy was on the swell of the tide. Nowhere else was crime carried on upon such a gigantic scale, or wrong was espoused by a great power, as by right belonging to it; and that authority the reputed head of Christianity on earth. It was a most humilating fall from early Christianity. It was simply Paganism, with a baptized name. The charge is well sustained, that the morals of Papal Europe in the fifteenth century were no improvement over the morals of the Pagan Europe of the first century. Pagan corruptions found shelter in the arms of Papalism.

TWO POPES AT WAR WITH EACH OTHER.

One Pope had his seat at Rome, and another at Avignon, and this condition had existed through the latter part of the fourteenth century. A schism had torn the Papacy in twain, and each faction was resisting and cursing the other. Each Pope was surrounded by his college of cardinals, and

mostly engaged in hurling anathemas at the other. And all this while the teaching of that Church was, that any person who was anathematized by Papal act was consigned irrevocably to hell. It was a most lugubrious business, to be sure, for these rival Popes to be engaged in. Great pity it is, that the whole structure of the Papacy did not go to wreck in the storm of those Papal revolutions. The peace of the world would not be so everlastingly endangered, if the Papacy should be overthrown utterly.

PETRARCH'S CRUSHING TESTIMONY.

Petrarch, the scholarly writer, who was courtier and secretary to several cardinals, was an eye witness of the Papal court life, both at Rome and at Avignon. He describes the Papacy with an invective which glows like the fires of Dante's Inferno. He describes the Papal throne at Avignon to be, "that western Babylon that is to be hated like Tartarus." He declared it to be a terrestial hell, a residence of fiends and devils, a receptacle of all that is wicked and abominable. He goes on in his testimony: "Whatever perfidy and treachery; whatever barbarity and pride; whatever immorality and unbridled lust, you have known or read of; in a word, whatever impiety and immodesty, either now is or ever was, scattered over the world, you may find here amassed in one heap." Rome's most intimate confident thus describes her state of morals. The indictment must stand. The evidence is quite sufficient. It is impossible to either overthrow it, or throw it out of court. Why should this unanswerable evidence be rejected?

If the cardinals of Gregory XII., Pope at Rome, are to be believed, and certainly they ought to be accredited witnesses, then Belshazzar and Nero were almost saints compared with that Pope. By this testimony of his official

cabinet, no more despicable character has ever disgraced human history. Yet he was the head and heart, the law and authority, of the Roman Catholic Church. What should be expected of the lower officials? Where blood poison is in the heart, it is fatal to all the body.

Is it to be remarked with any surprise that, in view of the vice which flourished at the Papal court, the profligate and the vicious had usurped the positions in Church and state, and bent both to Papal ways? If the heart center was rotten to the core, was it not natural that the dregs should be found in the members?

A COUNCIL FORCED TO ATTEMPT REFORM.

A general council was finally called to meet at Pisa, the great Italian town on the Arno. Moral desolation had driven the Papacy almost to destruction, and in desperation something had to be undertaken. The Pisa council met, and after labored discussion, arrived at the conclusion, the only one that was tenable even to sophistry, that the infallibility and supreme authority, which were supposed to be lurking somewhere in the Roman Catholic Church, rested not in the Pope or doctrine, but was vested in the council. It may have been a very grotesque and silly action; nevertheless, such was the law as declared by the Pisa council. It was the last resort for the Papacy in that century, and the council had to do just what it did do. The council's action was the logical sequence of the drift of the ecclesiastical errors and corruptions. By changing the storm center of confusion, it saved itself from immediate dissolution. It was a postponement, but not a solution.

When the Pisa council had once declared the location of infallibility to rest in itself, it proceeded to summon to

its bar the two Popes, that it might be determined as to which rightly belonged the Papal throne. The order was issued for both to appear. It was ignored, and neither appeared. Whereupon the council proceeded to elect another Pope, and then quickly adjourned, before it still more complicated matters. There were now three Popes, and as many parties, each of which devoted itself to heartily abusing the others. Each of these Popes claimed to be the holy Pontif in direct succession from Peter. The evils had increased at least one-third. The sky grew darker, instead of lighter. And now to even more increase the perplexity, another contingency was suggested. The great chancellor of the Paris university, seeing no chance for harmonious adjustment, and not shrinking before the Papal threat, or Parisian mob, now declared in favor of doing without any Pope. The climax of unbelief, in the integrity and necessity of the Papacy, was reached in this. Men of learning within the Church began to reason, that the greatest organization of evil, vice and wrong in the world could not be a divinely constituted head over all the earth. All of this was preparing the nations.

BOHEMIAN CHURCH NOT OF ROMAN ORIGIN.

Against all this, the Bohemian people bowed their heads in sorrow, but not in silence. They never took kindly to the ultra-Papal power of the Roman Church. They were not indebted to the Papal Church for the establishment of the Church in their country. They had Christianity brought to them, in the middle of the ninth century, from devout missionaries of the Greek Church. Their work was calculated to open the hearts of the people for a pure Gospel. They preached repentance and remission of sins. They

made a Bohemian version of the Bible, and for which purpose an alphabet was invented. These missionaries caused the reading of the Bible, public worship, and preaching to be in the common tongue. In character and results their work was in line with that of the Apostolic Church. The evils of the Papacy had not, in the eighteenth century, greatly encroached upon the Bohemian Church.

The Bohemians had developed a type of Christianity much above that which prevailed under the rule of the Papacy, in the countries round about.

Just preceding the period of Huss, some faithful preachers, mindful of their vocation, boldly denounced the evils of the Church, rebuked the pride of the priests, taught the direct relation of the soul to God, upheld the necessity of faith, and the insufficiency of works without faith.

THE PAPAL POLICY OF COLONIZING FOREIGNERS.

In addition to this, the Bohemians disliked the foreign influences, which worked in the interest of the corrupt Papacy. The Papal rule in Bohemia began to be foreign, anti-national and odious. Germany was the obedient tool of the Pope. German influence threatened to destroy the Bohemian nationality. Colonies of Germans were settled on the fertile Bohemian plains. The nobility gave their castles German names; city records and judicial proceedings were in the German language. There was an influx of German preachers, judges and civic officers. German customs and fashions prevailed in the social circles. The large majority of the university students were young Germans. And in this foreign rule began Papal corruption.

The Church of Rome has always worked the scheme of colonizing her foreign subjects in the countries she intends

to rule. In the United States she colonizes the Irish, the Italians and the French Canadians. Rome is cunning.

THE PAPAL SPIRIT VS. THE NATIONAL SPIRIT.

Roman diplomacy had already set in strongly against nationality. Rome rule cannot be tolerated where a national spirit prevails and national unity is fostered. Patriotism has never found a friend in the Papacy, and need not expect it. All through the history of Pagan Rome, the destruction of nationality was the first task undertaken, where a country was defeated in war. The same policy has always pertained with Papal Rome. By suppressing the national spirit, the Popes can best prevent the growth of independence in national feelings, laws and institutions. The patriotic pledges and professions of Roman Catholic bishops in our country are a mockery and deception, intended to soothe away the alarm, and help the cause of hypocritical politicians, working in the interest of the Roman Church.

ARCHBISHOP IRELAND'S HIGH ACT OF HYPOCRISY.

Much has been hoped for from the supposed loyal spirit of Archbishop Ireland. He has said and written many things, which, had they issued from any other than a high Roman ecclesiastic, would be taken as sufficient proof of personal attachment to the American principles of liberty and law. As to the class of motives which underlie Archbishop Ireland's declarations of admiration for our American system of institutions, it may be judged from the letter he wrote to the Pope, shortly after his address before the great convention of teachers in Boston, a few years ago. In that letter he reported to the Pope that he had made such an address, before an immense gathering of teachers, num-

bering some five thousand. He truthfully advises the Pope, that he said all he could, in compliment of the Public School System of the United States. Then he tells the Pope what his motive was in thus agreeing with the sentiments of those teachers. It was that he might lead them to favor the position of the Roman Catholic Church, and unite with him in asking that the public money be divided, and part given to the Catholics, and part to the Protestants, and that then "we should have in this country what is known in Europe as denominational schools, under the control of the Church, but paid for by the State." So the motives which inspire the patriotic declarations of this supposed friend of our laws, are those born out of the spirit of actual conspiracy. Precisely the same thing was done years ago by Bishop Purcell, of Cincinnati. He manifested great zeal for the public schools to the people of Cincinnati, and at the same time he was writing to Europe denunciations of them, as pernicious and dangerous.

The faithful Bohemian people listened to faithful preachers and teachers. They were primitive in their religious views, and they were what we would now call evangelical. They believed in the marriage of the priests, and laughed at the legends of the saints, and at the same time they considered altar lights in churches as useless, and holy water as no better than any other; they looked upon the timber of the cross as a piece of wood, with no sacred associations attached to it, except that of mere sentiment. They had great reverence for the Word of God, and patterned their lives after its holy precepts. They had welcomed among them the Waldensian Christians, driven from the Piedmont by persecution. And the martyr spirit of that people, so long tried by both fire and sword, leavened the whole Bohemian people, and patriotism and devotion grew towards their maturity.

THE HIDDEN HAND, BUT MIGHTY.

In this portion of Bohemian history the footsteps of God are heard, and by no means lightly. The providences of heaven were working through the events of the scattered Waldensian Christians. They were God's troubled vessels, destined among the nations to hand out the gracious fruit of the Gospel, and the strength of moral truths. A greatly favored people, and favorably constituted, were the Bohemians, if Rome had left them alone.

Yes, it was very plain, that, in the beginning of the fifteenth century, on the vast chess-board of European thought, a mightier hand was beginning to move than that of the sword of general, edict of king, or the mandate of Pope. It was that of an awakened conscience, which when fully aroused no king can crush, no parliament can subjugate, and no Pope can withstand. Elsewhere the voice of this disturbed conscience had been lifting its cry against the imbecility and crime of the power that ruled the nations. Among the Waldensians of northern Italy, in the universities of Oxford and Paris, it spoke. But kings and Popes would not listen. And now it was about to speak in a way to be heard. It was to fall upon Europe like "the voice of many waters." It was to fall with a terrific sound of warning, not unlike the peal of a thousand battle guns.

And now this voice was to be heard in Bohemia. It appeared, clothed in the modest and excellent doctrine of the sole and supreme authority of the Word of God. And it gained a speedy hearing, and then it went about sounding the key-note of the great Reformation of the succeeding century. The Bohemian hills were to witness the mustering of a host, whose tread should ere long startle Europe.

Huss was a zealous champion of the country's rights. His influence as a reformer was strengthened by his devotion to the principles of patriotism. He was a reformer of country, as well as a reformer of the Church. He could best prepare for the advance of the Church by advancing the country. Religious and political reform are two sides of the same thing.

The battle was now on. And the continent of Europe was watching, uncertain what to do, or even what to think. By the writings of Wyclif, and especially by the study of the Scriptures, and the life of Christ, Huss learned the joy of drinking deep at the fountain of truth. His teaching in the university was calculated to direct the students to the Bible, and turn them against the Papacy. In this way he was to leaven all Europe.

MEN FOR THE TIMES.

But the influence of Huss was not confined to his academical labors. He was made preacher in 1402, at the Bethlehem chapel in Prague. The people of Prague had built and endowed this chapel, for the purpose of providing the students of the university, and the town's people, with sound preaching in the Bohemian tongue. Under Huss it poured forth a perfect stream of spiritual and intellectual influence. His congregations grew to vast proportions. Enthusiasm rose to a high pitch, and often as he proclaimed the truth with great power and eloquence, his voice was drowned by the applause of the multitude. The chapel seated three thousand people. His sermons were full of faith, fire and freedom. He seemed to have the zeal of Paul, and the prophetic power of the old Hebrew prophets, as he urged his hearers to a higher plane of faith, and forecasted

the ruin of their religion if they did not strive against the encroachments of the Papacy. Huss and Jerome were fitted for their day.

These are the men for the times. They are the men for all times. For all times are in need of men who are above all considerations of what their work may do for them, and only consider what it will do for God and the world. Huss would be a good man for our times, and our country. Clear-sighted, far-sighted, deep-sighted, high-sighted men are needed, who by their faithfulness and fearlessness will make the people listen, ere the country fall. We must have some giants, because a giant's work awaits men of soul power and moral courage. Speed their coming!

Huss was appointed synodical preacher. It was an appointment that gave him an opportunity. In his first synodical sermon he dealt with tremendous power upon the moral iniquities, which had grown up under the eye of the Papacy. It was a bold, strong, convincing arraignment of the Pope's rule. He gave every sin its right name and description. He blew an alarm that all Bohemia felt, and responded to most gallantly. The Bohemian faith grew into heroic proportions.

THE COMING OF THE STORM.

The people began to see that their responsibility to God, and their obligation to their country, outweighed their duties to the Pope, thrust upon them by Papal tyranny. The Papal hierachy was a foreign, unjust and oppressive government, most galling to them. They had never accepted the claim of the Pope's divine right to rule over them. That right rested at best upon a flimsy thread of traditional logic. They disliked the power that ruled from

Rome, and they saw no reason why they should be longer submissive. The light was turned on with great power by Huss, and Papal Europe began to wince from one end to the other. Rome's experience with England, one-half century before, was still lingering as an unpleasant memory in her mind. Now Bohemia is striking for independence and liberty. Should this thing spread what will become of Popes, potentates and kings? For one short day Rome stood aghast. She saw the crisis that was coming.

The flood of God's waters was up, and rising still. The Papacy had to stem that flood, or else it would wash away completely her throne. There was prospective danger in stepping out before that rushing sound of freedom's tramp, and she trembled. But there was immediate peril for her if she did nothing. The day of hesitancy was cut short; and the Papacy entered upon her regime of persecution in Bohemia. It was to be a long, sad period of wrong and oppression. But it was Rome, and we need expect from her no other than a course of action the most cruel and inhuman.

It was in the year 1403 that the Papal agents forbade the university of Prague to teach the writings of Wyclif. It was thought that this would prove effective. This, however, was only a partial blow, and it was followed in 1407 by an order removing Huss from the office of synodical preacher, and all because he had been so very successfully denouncing the sinful lives of the clergy. Rome could not endure this sort of an impeachment of her priests. And instead of insisting that Huss should prove his charges, he was removed from the office which gave him an opportunity to assail these evils. It is Rome's way. It is her self-preservation that she must keep back the truth, and keep out the light. Rome's ways are so dark that she must suppress the light of history.

BURNING TWO HUNDRED BOOKS.

Three more years pass, and in 1410 the bishop goes still further, and forbids him to preach, and lays an interdict on the city of Prague for harboring him. At the same time, as a still greater blow, the bishop committed to the flames more than two hundred volumes of the writings of the great English reformer. Rome has always indulged in the childish freak that she can destroy the truth, by burning the books of reformers. Many a bonfire she has made of sermons, pamphlets and books, and men, too, believing she was reducing truth to ashes, and sending liberty up in smoke. Rome is as great a dupe to herself as she has been a fraud to others. She has burned millions of copies of the Bible.

Papal bulls were sent forth from Rome against Huss. He was driven from Prague, and from the chapel and the university. So much does Rome fear free speech, that exile is the penalty of its championship. Let those who hug the belief, that Rome in America is favorable to freedom of thought and of speech, take a few lessons in history and Roman Canon Law, and that belief will quickly speed away. She boasts of liberty, where boasting can be used to turn favor to her; but she cannot turn to a single act of council, or bull of Pope, ever made in the advocacy of liberty of conscience, of thought and of tongue. Political liberty is as distasteful to her as is religious liberty.

When Huss was banished from the city of Prague he retired to the villages round about, and fired his shots of eloquent truth as he moved on. In knightly castles, and along the roadside, in fields and in mountain homes, he went, stirring the hearts of the multitudes by his thrilling words of pure Gospel. He felt that to oppose the Pope was to arouse a dragon, breathing forth fire and smoke. But his heart was in the Gospel, because the Gospel was in his soul.

He grew at once to the stature of a hero, and filled the Bohemian horizon with his moral greatness.

THE BOLD CHARGE OF HUSS.

He now begins to preach bold, evangelical sermons, against Papal claims of all kind and degree. Through the persecution of the Popes he saw the sophistry and hypocrisy of the Popes. And he proceeded to tear aside the veil. In one of these great sermons, after explaining the Scripture teaching of how God forgives sin, he says: "From all this it appears that a man can receive the pardon of his sins only through the power of God, and by the merits of Christ. Let who will proclaim the contrary. Let the Pope, or a bishop, or a priest say: 'I forgive thee thy sins. I absolve thee from their penalty. I free thee from the pains of hell.' It is all vain, and helps thee nothing. God alone, I repeat, can forgive sins through Christ, and he pardons the penitent only." This was a bold denial of the Papal doctrine. It was full of danger to the stability of the Papal claims. No man dare so say, and not feel the hand of the Papacy laid heavily upon him. Rome could not allow such a grant of liberty. It would be inviting her own overthrow. Huss must take his punishment. It was the penalty of that day against righteousness of thought, and freedom of utterance. Rome acted then according to her power, and in perfect accord with her spirit. Her highest authorities declare that their Church has not changed in spirit. All she lacks is the power to do as she did in the twelfth and sixteenth centuries.

HUSS IS EX-COMMUNICATED.

Events move along with the years rapidly. In 1412 Pope John XXIII. excommunicated Huss in the severest form

known. No man was to associate with him; no man was to give him food or drink; no man was to give him a place where he might rest his head; wherever he staid, religious services were to cease; in case of his death he was not to have Christian burial. Does this sound like the work of the vicar of Christ on earth? Would one who represented the spirit and the practice of Christ, order all men to refuse food and water to a fellowman when hungry and thirsty? This is, indeed, a fine showing for the reputed charity of the Roman Catholic Church. A like order has been issued by the Church quite recently, in some of the South American countries.

In 1414 the great Council of Constance was called. The purpose for which this Council was called was to heal the scandal of having three Popes, and that growing out of Papal vices, and to attempt a reform of the many abuses which had grown up in the Church. The Popes had fallen so low that ordinary vice seemed virtue. Pope John XXIII. was abominable in profligacy and sacrilegious in his impiety. The world was mortified by the audacious vices of the Popes. Men could hardly believe the magnitude of the corruption at the very head of the Church. All of the time many bear witness to gross iniquity. Clemenges, who was in the faculty of Paris, chastised in fearful terms and keen lashes, the whole order of the clergy, from the Pope down to the lowest priest. He bids "the Church look to the vision of the Apoclypse, and then read the abomination of the great harlot, that sitteth on the many waters, and then contemplate her own wicked doings, and the dire calamity that will come upon her."

Monasticism had sunk into utter degeneracy. Monks had set themselves up as teachers over the pastors, refused the Bible to the people, induced superstition and corruption,

made godliness a traffic, and were notorious for leading women astray.

CHARGE OF THE ARCHBISHOP OF GENOA.

In all the orders iniquity was so hideous, bold and defiant, that the Roman Catholic archbishop of Genoa writes: "The Church has become a step-mother. The vices which show themselves openly are these: tyranny, confusion, suppression of liberty, despising virtue and morals, neglect of learning, ridiculing justice, opposing the people, sacrilege, murder, adultery, theft, in a word, everything that can be called infamous." This a picture of the Papacy drawn by an adherent. We do not need to go to the enemies of Rome for the gravest charge against her, but to her own writers. The witness from within is more terrible in its severity than the proof from without.

Here is another Roman Catholic opinion. The eminent chancellor of the university of Paris, Gerson, poured a perfect torrent of pamphlets upon Europe, in which he demonstrated that the unity of the Church had been destroyed by the Popes; and that it could only be restored by a general council uncalled by any Pope. And yet the Pope was the essential head of the Church at all times, and without the Pope the Church was headless. The Roman Catholic Church will perish if she keeps her Popes, and to give them up she will cease to be a universal Church.

The efforts of Gerson were seconded by the Emperor Sigismund, of Germany, and the Council of Constance was finally called. This was the grandest pageant of an ecclesiastical character the world has ever seen. Rome always tries to win by show. This Council was in session almost four years. It was under the patronage of the Emperor. It contained nearly two hundred princes and counts, twenty

cardinals, twenty archbishops, one hundred bishops, several hundred doctors of theology, and fully four thousand priests. It drew fifty thousand strangers to the city. It had to deal with three Popes, each claiming to be the rightful claimant of the pontifical chair. Two of these Popes were deposed by the Council, and the third abdicated.

SHAMEFUL PERFIDY OF POPE AND EMPEROR.

After the Popes had been disposed of, the case of Huss came up. The Emperor Sigismund had invited him to plead his cause before the Council. He promised him a safe conduct, a fair hearing, and a free return to Bohemia. When Pope John XXIII., who had sanctioned the Council, was told that Huss was expected to attend the Council at Constance, he remarked, that if Huss had killed his own brother, he would not in any wise wish to molest him, or permit him to be molested. He declared that he must be safe while he was at Constance. What have such promises on the part of Rome ever been worth? They have never been kept. This is a fearful charge! It is a true one.

In this instance the pledge of the Emperor, and the promise of the Pope, were alike empty words. And before this infamous Council had adjourned it burned to death both John Huss and his friend, Jerome of Prague, that other powerful Bohemian reformer. This is Rome.

Shameful perfidy! Within a very short time after his arrival, and before any charges had been heard against him, and in spite of the safe conduct, the king's guarantee, and the Pope's promise, Huss was a prisoner. At first he was confined in a private house, then in a Dominican monastery on the shore of the lake, then in a dungeon in the castle of Gotleben, where he was chained to a block, and at night

his arm was pinioned to the damp stone wall. This shows well the amount of confidence which is to be given to any of the pledges of the Papacy.

Huss was brought into the Council, to listen to the charges, when they were to be read. He reminded them that he had come there under the pledge of the Emperor, who was present, that he should be safe from all violence. As he spoke these words he fixed his eye on the Emperor, who deeply flushed. Sigismund felt his shame. This scene was not forgotten in Germany, a century later. When the Emperor Charles was pressed to consent to the seizure of Luther, he said: "No, I should not like to blush like Sigismund." Is it not well, in these days, when Rome in in our land is making such pretentions of loyalty, to measures and institutions we know she does not like, to bear in mind, how in other days she promised good-will and protection, and then proceeded to violate both? Rome is the same in all countries, and in all centuries. Rome is a chameleon only on the surface. No student of history believes the word of Roman leaders. They talk for a design, rather than from a motive.

The Council deprived Huss of his priestly office and turned him over to the Emperor for execution. The sentence was in the formula: "We devote thy soul to the devils of hell." And Huss said: "But I commend it to my most merciful Master, Jesus Christ." Some time before this, when he was assailed by several learned doctors in the law, Huss asked them to point out wherein his teachings were in opposition to Scriptural truth. They had no answer, but to say that the fire was the most effective logic; and his books were burned. Now the Church of Rome proceeds to treat his body as she had his books. The priestly doctors were right altogether, the fire is Rome's most effective logic.

Huss was tied to a stake, in a meadow, beyond the city gate of Constance. Fagots and straw were piled about him. The pile was set on fire. His clothing, his body, even his bones, were wholly consumed by the fire. The ashes, with all memorials of the execution, were carted away and emptied into the Rhine. Rome has often done this.

THE MARTYRDOM OF HUSS.

Let us survey the closing scene of that martyrdom, as depicted by de Bonnechose:—

"They placed on his head a sort of crown, or pyramidal mitre, on which were painted frightful figures of demons, with this inscription: 'THE ARCH-HERETIC;' and, when he was thus arrayed, the prelates devoted his soul to the devils. John Huss, however, recommended his spirit to God, and said aloud, 'I wear with joy this crown of opprobrium, for the love of Him who bore a crown of thorns.'

"The church then gave up all claim to him; declared him a layman; and, as such, delivered him over to the secular power, to conduct him to the place of punishment. John Huss, *by the order of Sigismund, was given up by the Elector Palatine, vicar of the empire, to the chief magistrate of Constance, who, in his turn, abandoned him to the officers of justice.* He walked between four town sergeants to the place of execution. The princes followed, with an escort of eight hundred men, strongly armed; and the concourse of the people was so prodigious that a bridge was very near breaking down under the multitude. In passing by the episcopal palace, Huss beheld a great fire consuming his books; and he smiled at the sight.

"The place of punishment was a meadow adjoining the gardens of the city, outside the gate of Gotleben. On ar-

riving there, Huss kneeled down and recited some of the Penitential Psalms. Several of the people, hearing him pray with fervor, said aloud: 'We are ignorant of this man's crime; but he offers up to God most excellent prayers.'

"When he was in front of the pile of wood which was to consume his body he was recommended to confess his sins. Huss consented, and a priest was brought to him, a man of great learning and high reputation. The priest refused to hear him unless he avowed his errors and retracted. 'A heretic,' he observed, 'can neither give nor receive the sacraments.' Huss replied: 'I do not feel myself to be guilty of any mortal sin; and, now that I am on the point of appearing before God, I will not purchase absolution by a perjury.'

"When he wished to address the crowd in German, the Elector Palatine opposed it, and ordered him to be forthwith burned. 'Lord Jesus,' cried John Huss, 'I shall endeavor to endure with humility this frightful death, which I am awarded for thy holy Gospel. Pardon all my enemies.' Whilst he was praying thus, with his eyes raised up to heaven, the paper crown fell of: he smiled; but the soldiers replaced it on his head, in order, as they declared, that he might be burned with the devils whom he had obeyed.

"Having obtained permission to speak to his keepers, he thanked them for the good treatment he had received at their hands. 'My brethren,' said he, 'learn that I firmly believe in my Savior: it is in his name that I suffer; and this very day shall I go and reign with him.'

"His body was then bound with thongs, with which he was firmly tied to a stake driven deep into the ground. When he was so affixed some persons objected to his face being turned to the east, saying that this ought not to be,

since he was a heretic. He was then untied and bound again to the stake with his face to the west. His head was held close to the wood by a chain smeared with soot, and the view of which inspired him with pious reflections on the ignominy of our Savior's sufferings.

"Fagots were then arranged about and under his feet, and around him was piled up a quanity of wood and straw. When all these preparations were completed, the Elector Palatine, accompanied by Count d'Oppenheim, marshal of the empire, came up to him, and for the last time recommended him to retract. But he, looking up to heaven, said with a loud voice: 'I call God to witness, that I have never either taught or written what those false witnesses have laid to my charge. My sermons, my books, my writings have all been done with the sole view of rescuing souls from the tyranny of sin; and therefore most joyfully will I confirm with my blood that truth which I have taught, written, and preached, and which is confirmed by the divine law and the holy fathers.'

"The elector and the marshal then withdrew, and fire was set to the pile. 'Jesus, Son of the living God,' cried John Huss, 'have pity on me!' He prayed and sung a hymn in the midst of his torments; but soon after, the wind having risen, his voice was drowned by the roaring of the flames. He was perceived for some time longer moving his head and lips, and as if still praying; and then he gave up the spirit. His habits were burned with him, and the executioners tore in pieces the remains of his body and threw them back into the funeral pile, until the fire had absolutely consumed everything. The ashes were then collected together and thrown into the Rhine."

It was Bishop Brognier who presided over the Council that ordered Huss and Jerome to be burned at the stake.

When this cruel bishop came to die, his body was buried in the cathedral at Geneva, and there lie his remains to this day. But that cathedral church was to have, a century later, for its pastor no other than John Calvin, and became the very stronghold of the reformed faith. Aye! Jean Brognier, had you foreseen this, would you have ruled this Council of Constance as you did?

THE BURNING OF JEROME OF PRAGUE.

After the execution of Huss, the members of the Council returned to its sessions and took up the business, without any feelings of regret that they had just participated in a terrible murder. Rome has no conscience herself, is why she cannot recognize the rights of one in any one else.

It was but a short while until Jerome of Prague was brought before the Council. He, like Huss, was condemned by the Council, because he denounced the sins of the times, without measure, and upheld the supreme authority of the Scriptures. The defense of Jerome before the Council reminds us of Paul's defense before Agrippa. He says: "I am aware, most learned men, that many most excellent men have suffered things unworthy of their virtues, borne down by false witnesses, condemned by unjust judges. If I myself should, in like manner, be condemned, I shall not be the first, nor do I believe that I shall be the last to suffer. Still I have a firm hope in God, my maker, that yet, when this life is past, they who condemn Jerome unjustly, shall see him take precedence of them and summon them to judgment. And then shall they be bound to answer God, and give an account for the injustice with which he was treated at their hands." Every word of this charge has a clear tone of truth and justice.

Jerome was an orator of great force. His eloquence thrilled the assembly, and well nigh made them pause. His gaze of conscious integrity and moral uprightness made them quail. But they had had the taste of blood, and were like beasts of prey scenting the trail anew.

Jerome, by order of the Council, was burned, and on the same spot as Huss, and his ashes, like those of Huss, were thrown into the Rhine. A double murder! No civil court had tried or sentenced them. It was a Church court, which Rome claims she has the right to hold because of her jurisdiction over human actions, and her right to pronounce judgment, and execute her own sentence. This is one of the fundamental principles of Canon Law in the Church of Rome, and shows the essential antagonism between the laws of the Church and those of the state. According to all principles of modern constitutionalism, the Church law has no jurisdiction, in matters of personal liberty, property, or life. And yet the Roman Church claims jurisdiction here, and has exercised it wherever she has had the power.

INCARNATED MALICE.

So it was that the Council of Constance tried, sentenced and executed two men. And it had a mania for indulging in persecution; not only the living, but the dead as well being the subjects of it. This Council ordered an English bishop to ungrave the body of Wyclif, burn it and throw the ashes into the Severn. The Council seemed to be possessed with the idea, that if the ashès of the martyrs were only swept away by the waters, the germs of liberty would be exterminated. Poor dupes! When bigotry and ignorance are compounded how brutal the moral chemical produced!

While the Council of Constance was carrying on its work

of persecution and death, the teachings of Huss were spreading more rapidly than before. An ever-increasing number of people began to see that they presented the truth. Men at once saw the light in reading the sermons of Huss. In the next century Luther came across the writings of this good Bohemian reformer, and gives a most interesting account of the impressions on his mind. We give his words: "When I was studying at Erfurt, I found in a library of the convent a book entitled, 'Sermons of John Huss.' I was seized with a curiosity to know what doctrines this heresiarch had taught. This reading filled me with incredible surprise. I could not comprehend why they should have burned so great a man, and one who had explained Scripture with so much discernment and wisdom. But inasmuch as the very name of Huss was such an abomination, that I imagined that at the mention of it the heavens would fall and the sun be darkened, I shut the book with a sad heart. I consoled myself, however, by the thought that perhaps he wrote it before he fell into heresy; for as yet I knew nothing of the Council of Constance."

This was the way the Huss writings impressed his own countrymen, in his own day. The voice of the German Luther in the sixteenth century was the same as that of the Bohemian masses in the fifteenth. While the Council of Constance was persecuting Huss and Jerome, and burning them, the people were reading the writings of the two men, and were thinking for themselves. And by the time the Council had finished its course of tyranny and crime, they were ready to act. After the death of Huss and Jerome the Bohemians were not to be trifled with. Their greatest and most loved preachers had been murdered by the Papal Church!

THE POPES RESORT TO ARMS.

A new Pope had the impudence to send a special legate to Bohemia. He quickly returned, and reported that force was necessary. This is Rome's final method. Punishment may make a man think, but it will hardly make him think your way. This is Rome's great blunder!

The Pope and the Emperor agreed to resort to arms, in order to bring the Bohemians over to the way of thinking and believing that Rome taught. Two years after the Council, which brings us to the year 1420, an army of twenty thousand men faced the Bohemian borders. Three times it was driven, defeated, from Prague.

In this war, which followed the burning of Huss and Jerome, the Bohemian banner was a great black standard, bearing a blood-red chalice. Great and patriotic hymns were composed, which were sung by the troops as they rushed into battle, and they were greatly feared by the German Papal troops. These Bohemian troops seldom fled when conquered, but died for their religion and their country.

But finally the cunning of the Papacy, by its black art of diplomacy, did accomplish what the arms of Germany could not do, and the freedom of the Bohemian Church was overthrown. For a century and a half, from the early part of the fifteenth to the latter part of the sixteenth century, there were no Protestants publicly known in Bohemia. Many died on the scaffold, and many more were driven out by persecution. The penalty of death was the price paid for reading the Bible. This was the reign of the Jesuits. Liberty was crushed, because liberty was not wanted.

Before this reduction of the people to Papal rule, the country had risen to a degree of freedom unknown to any

other part of Europe, prior to the great upheaval brought in by the work of Luther. And Rome had to drive her cruel methods to their last desperate resort, before she could succeed in subjugating the land of Huss. Whole armies were dashed to pieces on the plains of the Maldan, treasuries were exhausted, and cabinets were sorely put to, in the attempt to subdue Bohemia to Papal rule. In order to aid the Papal party in Bohemia, Paul V. levied a tax on his clergy in Italy, amounting to a tenth of their income. It reached several hundred thousand florins, and was handed over to the Catholic party in Bohemia in 1620. Innocent issued a bull ordering that all concessions of civil and religious liberty, which those might be enjoying in Bohemia, who were not obedient to the Pope, should be considered null and void. Pope Urbane VIII., took the bishopric of Halderstadt, which for ninety years had been by agreement independent of the Papal chair, and gave it to his own party. This was an immoral, unconstitutional seizure, and amounted to a Papal theft. The work of reducing these independent Christians to the Papal government thus appears difficult in the extreme. The Bohemian clergy had married. The sacrament was administered to all the people, in both parts. This they had to some extent from the Waldensian Christians, who had come among them for conscience sake.

THE SECOND BOHEMIAN UPRISING.

A genuine Protestant Church had developed in Bohemia and enjoyed a period of something like a century, if not a longer period, of purity and freedom, though not without persecution, before Rome began the final work of utter extinction. By the time the full blaze of the German Reformation was on, under Luther, these Bohemian Christians had

seceded from Rome, on account of its doctrinal errors, evil practices and tyrannical spirit, and again became independent.

The Bohemian Church of the Unity was formed. It took high Biblical grounds, and upheld an evangelical faith. The only reminder of Romanism was the seven sacraments, but the Confession of the Bohemian Church did not explain them in the Roman sense. The Confession held that the only efficacy of the sacraments to the receiver, was in his faith in the Lord. As to remission of sins, the Confession declared, "that whosoever repents and believes, receives the remission of sin, and by partaking in living faith of the Lord's Supper, is assured of such forgiveness." They were above all Romish superstitions. In regard to the Virgin Mary, their Confession says: "To worship her is to pray to her, and to bend the knee before her, or to expect help from her, is not right." They rejected the worship of the saints. And this is one of the worst evils which has ever afflicted the Roman Church. Upon purgatory they say in their Confession: "The Bible knows nothing of a place where, after death, men are purged from sin and prepared for heaven. After death comes the judgment."

WHY THE POPES FOUGHT BOHEMIA.

The case in Bohemia seems to appear something like this: The people were too Biblical in their faith and Christian doctrine, for Rome; they were too moral in their lives, and upright in their character, for Rome; they were too far removed from the easily guarded field of ignorance and superstition to suit Rome; they were too self-conscious of their rights, natural and by possession, to suit Rome;

they were too bold in declaring their disapproval of the immoral lives of the clergy to please Rome. Hence Rome had to empty the vial of her wrath upon Bohemia, and extinguish that free nation. Rome committed a crime for which there was no cure, except that of Papal tyranny.

A WARNING TO THE UNITED STATES.

Some day it will be thought timely to study the likelihood of the Papacy undertaking in this land, the same course of suppression of individual and national rights. It was but a couple years since that a Roman bishop in Philadelphia, in a public address, declared that his Church had the right to be intolerant; because it was the only Church that was in the possession of the truth. So long as Rome holds to the right to be intolerant, she only lacks a conscious power to be oppressive, as of old. She is becoming conscious of power in the United States.

Some wholesome reflections spring up, from a study of the Bohemian Reformation. And it may be quite easy for us to read in these reflections some useful lessons for our day and land. Human events move often in a circle, and the swell of the circle, and the regular or irregular lines of the circle, and determined by like or unlike conditions and causes. If we have the same causes, working on the same conditions, it is a foregone conclusion that the results must be similiar.

DANGER OF PRIESTLY POWER.

Had the Bohemian Christians taken the question of the foreign priesthood in hand a century earlier, the whole curse of Rome could have been thrown off. The priests were tolerated until their power became so great it could

not be crushed. The Roman priests constitute a standing army against liberties in every land under heaven. Priestly power is one of the storm centers in every free land, and out of this center comes the greatest peril to a freedom-loving people. During the present century several countries have had to make an issue of the evil, and establish a government that would check its growth and subdue its power. Among such, perhaps, Mexico is the most noted. In that country the Roman Catholics themselves rose in a great popular movement, and threw off the yoke of priestcraft. And none too soon was it done. The same dark peril confronts England at present. Fifty years ago there were but five hundred priests in that land; now there are twenty-six hundred. Fifty years ago there were but two priests' schools; now there are twenty-nine. Then there were no convents; now there are two hundred and twenty-five. Then there were but twenty-nine monasteries; at present there are four hundred. If anything, the danger arising from priestly power is even more acute in our own country. Here the priest is the avowed foe of the American school, exercises the terror of the boycot over business and manufacturing enterprises, and is an element of corruption in town, state and national politics. This is perfectly clear to all well informed men.

FAME AND FAITHFULNESS.

If a people will not bow to Rome, God will richly reward her with an honorable place in history. He selected the Bohemian Christians to inaugurate the first great missionary enterprise of modern times. The war-like followers, who sought to avenge Huss under Zisca, became the peaceful and peace-loving Moravian Church, and the Moravian

missionaries, whose fame is in every land, are the lineal descendants of these brave soldiers. The Moravian Church is the Missionary Church *par excellence.*

The ways of providence are often full of touching romance, and contain, for the diligent pilgrim therein, a richer charm of interest in things strange and novel than may be found in any work of fiction. A ripe seed of pure evangelism was gathered from the writings of Wyclif. The Bohemian people were a congenial soil for this seed. But how was a sympathetic relation between the two to be established? The English king fell in love with the Bohemian princess. This young Queen was a devout lover of the Bible. Her example in reading the Scriptures in her own language was an inspiration to the English people; and her residence at the English court made the Bohemians the more ready to welcome the English Bible writings. And so this instance of love became a case of providence.

THE EFFORT TO FIND SUPREME AUTHORITY.

Only when Scripture is held to be a supreme authority is there to be found a safe standard for judgment and action. This is the sad lessons which the blunders and failures of the Council of Constance should teach. In the Roman Catholic Church, chief and final authority was held at first to be in the Popes alone. But when the irregularity and crimes of the Popes made them the target for ridicule throughout Europe, it had to be denied that they held the final authority, in even matters of faith and life. Another ground had to be sought. Under the great chancellor of the university of Paris, this was declared to be that of a general council. A council made of carninals, archbishops, doctors of theology, and all orders of the priesthood, was final in power and authority, and to such a council each

had to submit. This was accepted as a fundamental statement of law throughout the Church, so far as general assent seemed to go. And it has never been abrogated ; and yet the Popes have always played above it. On this ground the Council of Constance was called. But the Council only increased the Popes from two to three. It remained in session about four years, and did not accomplish a single act justified by history ; while its authority was recognized, after it was over with, by neither Pope nor Church, though both had subscribed to the principle before the Council met. The chaos was worse than before. Where the Scriptures are not held as a supreme rule, for justice and action, every state of society must at times fall into anarchy.

THE BIBLE AND PATRIOTISM.

In the Bible alone is to be found infallibility. It is the chief glory of the Reformation in Bohemia, that it hadits origin in the heroic effort to make the Bible the supreme authority, and final appeal in matters of faith, judgment and life. If the Protestant pulpits in our land would ring out with the more certain sound of this pure Gospel, we would soon be in a much healthier condition of Christian patriotism. The people have been led away from the Bible by the preaching of mental vagaries and theological theories. This has resulted in a low standard of moral character in both the individual and the nation. Patriotism has gone into decline because the power has been taken away from the Bible. A better patriotism is to be kindled at the altars of a purer Gospel preaching. The people want it, too. The pulpit that returns to devotion to the Gospel, and love of country, will become popular. The course the Popes pursued with Bohemia indicates Rome's enmity against the

rights of conscience. Wherever the rights of conscience are suppressed there can be no piety, pure religion, or civil freedom. Unless man's conscience is left free, human progress must stop, and the great field of science remain without further exploration. If man cannot use his conscience he has no use for education, and there is no opportunity for enterprise. Conscience and progress must go together.

Rome makes true freedom in religion, and in politics, impossible, by denying to man the right to the light of his own conscience. Rome blindfolds the mind and heart, and then says: "Now walk as directed from Rome." Men without conscience are in bondage.

"Their's not to make reply,
Their's not to reason why,
Their's to do and die."

Pope Pius IX., in an address on the affairs of New Granada, says there should be "no free education, no freedom of worship, no freedom of the press." Such things he stigmatizes as the liberty of perdition. Archbishop Huges' paper, in 1852, declared that "no man had any right to choose his religion." Pius IX. declares that the supposed right to do so "was a monstrous error." Leo XIII. pronounces it a "degradation of liberty." Three hundred years ago the Pope burned Bruno in Rome, because he would not submit to the rule denying him the high right to think and talk. Her treatment of Galileo was because he held to the right to be left alone, in his researches in the great secrets of nature.

It was no un-Roman declaration made by Pius IX., when he said: "I acknowledge no civil power, I claim to be the supreme judge and director of the consciences of men." Rome has always claimed this high right of conclave over the dictates of conscience. It means the worst type of bond-

age the world can possibly know. So far as this teaching pertains among Roman Catholics they are, and must remain, unfit citizens of a free republic. They can never rise to a conception of the moral quality of a vote, or understand the responsibility attaching to the administration of public office. Whatever per cent. are of this class are a dangerous element in our citizenship. They will do whatever they are directed to do, and place the responsibility of their acts on the priests, who are as a rule without any sense of political right, feeling of honor, or care for patriotism.

ROMAN CATHOLIC OPINIONS.

From Catholic writers, and rulers, we select such statements as the following: "The civil laws are binding on the conscience, only so long as they are conformable to the rights of the Catholic Church."

"Human laws are capable of dispensation. The power to dispense belongs to the sovereign Pontiff."

"The Pope, as the head and mouthpiece of the Catholic Church, administers its discipline, and issues its orders, to which every Catholic, under pain of sin, must yield obedience."

"No pledge of Catholics is of any value to which Rome is not a party."

"You must not think as you choose; you must think as Catholics."

"Censure not the actions of your superiors, even when they appear to merit censure."

These are typical sentences of Roman Catholic teaching, which may be taken from high prelates, responsible papers and authoritative books, upon every side. Let intelligent people decide if such teachers can safely be entertained by several million American citizens.

TO THE HERO PATRIOT OF GERMANY.

"Safe in this Wartburg tower I stand
Where God hath led me by the hand,
Safe from the overwhelming blast
Of the mouths of hell, that followed me fast,
And the howling demons of despair
That hunted me to their lair.

I found
A mystery of grief and pain.
It was an image of the power
Of Satan, hunting the world about,
With his nets and traps and well-trained dogs,
His bishops and priests and theologues,
And all the rest of the rabble rout,
Seeking whom he may devour!

"Enough have I of hunting hares,
The only hunting of any worth
Is when I can pierce with javelins
The cunning foxes and wolves and bears,
The whole iniquitous troop of beasts,
The Roman Pope and the Roman priests,
That sorely infest and inflict the earth."

Have the highest authorities of the Roman Church charged their own Popes with gross immoralities?

The Council, seeing no other alternative, resolved to depose John for immorality. In the twelfth session his holiness was convicted of schism, heresy, incorrigibleness, impiety, simony, fornication, incest, adultery, rape, piracy, lying, robbery, murder, perjury and infidelity.

Action of Council of Constance on John XXIII.

The Council convicted him of schism, heresy, error, pertinacity, incorrigibility and perjury.

Action of Council of Constance on Benedict VIII.

PART IV.

THE GREAT UPRISING IN GERMANY.

ROME'S PURSUIT OF LUTHER.

Max Muller says: "The real history of man is the history of religion." This calm and judicious opinion, is properly witnessed to by the testimony of history itself. The history of the civilizations of the pre-Christian ages is inextricably woven into the history of the Jewish religion. The history of the great Grecian civilization, the most advanced state of civilization produced prior to the Christian era, drew its principal element from theGrecian religion.

The history of law cannot be read, without reading the history of the Hebrew nation. The annals of science cannot be perused, without taking into account the heart-beats of religion. The great productions of art, and the equally great compositions of music, tell in veins of marble, tones of color, and bars of melody, of the lofty emotions of religion. And the history of political progress in nations, runs parallel with their religious history.

WHY THE MIDDLE AGES WERE THE DARK AGES.

Because of this fact, more than any other, the Middle Ages are called the Dark Ages. During this period there was no advance in any department of progress—except a mere local spurt here and there. There were no great underlying religious truths, and impulses, powerfully affecting thought and motive and inspiring action and effort. The Middle Ages bore no fruit, because there was no soil of religion. Religious decline always and everywhere means general stagnation.

This very significant truth, that the history of religious advancement is mostly a corollary of religious history, is intensely shown in the light of the vast German Reformation. This most wonderful movement was at first a general unrest, and then a moral awakening, that speedily swung about into a mighty religious upheaval and political revolution, in which the consciences of men, the doctrines of the Bible, and the ferments of religious liberty, on the one hand, and on the other, the dogmatic tyranny and gigantic hypocrisies of the Papacy, which had gone to seed in wide-spread iniquity, were the elements in congestion.

A vast amount of history was to be made in a single century; but the working forces were almost wholly either religious, or such as bore upon political liberties, which were assuming large proportions.

NOTORIOUS DEBAUCHERY OF THE CLERGY.

The condition of the Papal Church was the same as it had been in the preceding century, excepting it was now in a state of desperation. Pride, rapacity and ostentation characterized the lives of the cardinals, bishops and priests. In the lower ranks hardly one in a thousand could be found living a pious and honest life. By the testimony of trust-

worthy Roman Catholic authority, the nunneries were brothels, rather than retreats from the world and sanctuaries of religion. One of the most prominent cardinals, in a letter to the Pope, asserts that the feeling of the upright people had grown so strong against the priests, for neglect of their duties, and their notoriously immoral lives, that there was reason to fear that if a reform be not instituted, the whole structure of the Church might be overthrown.

The whole previous career of the Popes was that of well authenticated debauchery. Papal vices, atrocities and tyrannies had well nigh suspended the last operations of civilization. At one time the Popes were engaged in wars for the sake of power, and pilfering the nations for the sake of gain. At another time they were given to all the show of gorgeous vanity, excelling the worldly display of oriental kings. Still again, they were expending energies and treasures in putting people to death by the most ingenious methods of torture. And still again, they were turning the pontifical palace into a house of revelry and licentiousness, rivaling the Turkish harems. Abandoned women reigned over the throne of the Popes. Such women as Theodora and Marozia, set up and put down Popes at their vile pleasure, and elevated to the Papacy their paramours' sons and grandsons. The very slime of vice was attained when, in the twelfth century, Benedict IX., a child brought up in debauchery, was made Pope. He was Pope at twelve years of age, and scandalized even that period of low morals by his immoralities.

THE POPES CONDEMNED.

The thirteenth and fourteenth centuries were given to building up the temporal rule of the Popes, so the Papal energies were spent in this effort. In the fifteenth and six-

teenth centuries the Papacy again ran into vice and money making. Profligate men sat as Popes. And for a man to be elevated to that position, at once gave him the reputation for being greatly qualified in gross immoralities. Men of thoughtful and moral lives cried mightily against the Papacy itself, and though they were Roman Catholics, they favored the overthrow of the Papal office and all its functions. A very respectable emperor of Austria spoke words which fell like a bursting doom upon Europe. In grieving over the treachery of Leo X. he exclaimed: "This Pope, like the rest, is, in my judgment, a scoundrel. Henceforth I can say, that in all my life no Pope has kept his faith or word with me. I hope, if God be willing, that this one will be the last of them."

The eloquent Savonarola, at Florence, hurled thunderbolts against the unsupportable vices of Papal Rome. Rome replied to Savonarola with the Inquisition. Dante, the Shakespere of Italy, boldly placed the most powerful of the Popes in hell, and writes of St. Peter delivering severe and crushing judgments upon the Popes. Erasmus, the great scholar of his age, denounced in powerful writings and lectures the lives and follies of Popes and monks, and called for reform.

BISHOPS AND CARDINALS EQUALLY CORRUPT.

Cardinals and bishops were no better than the Popes. Bold, bad men were in charge of the bishoprics. Boys ten and twelve years of age were made chaplains, and given places of distinction. The cardinals of the Council of Constance took a most binding oath, that he among them who should be elected Pope would not dissolve the Council, nor leave Constance, before the Church was thoroughly reformed. Cardinal Colonna, under the title of Martin V., was chosen

Pope. As soon as the tiara was on his brow, he exclaimed: "The Council is at an end," and the oath of twenty cardinals meant nothing.

Many of the monasteries were no better than low taverns, and the nunneries came to be something far more repulsive.

The Church could not reform itself. The ambitions of the Papacy were altogether worldly, and those of the priesthood mostly for pleasure and ease. The powers of the Church were in the keeping of the most infamous of men, who had no desire to improve religion, nor know how. As fast as true leaders arose to effect reform, they were led to the fire, or were cast into prison. The policy of the Papacy towards those who raised a hand, or uttered a word, against its power, was persecution.

What a departure there was in the Roman Church, from that of the early Church of Christ! In those early centuries the Church was a society of believers upon equality, and enjoying each other's support and sympathy. In the sixteenth century the Roman Church was an absolute monarchy, of the most tyrannical type, with the people cowed into submission. In the early days of the Church salvation by faith was lovingly held. By the sixteenth century Rome had turned salvation over to the keeping of the priests, who told the people to "renounce all comforts, and fall down before their priests, and implore for intercession and forgiveness." It was taught that life was not long enough to enable man to expiate by works, pilgrimages and penances, his sins; but he could do so in purgatory, where he could be helped by paying money in certain sums.

THE REASON AND EVIL OF PILGRIMAGES.

At the beginning of the fourteenth century the pilgrimages to Rome began. The Pope decreed that once in a

hundred years such a pilgrimage should be made to Rome; and all who presented themselves in the pontifical city would receive full pardon for all past sins. The pilgrims reached the enormous number of two hundred thousand in a single month. Vast fortunes were left with the Pope. It was the greatest money-getting scheme the Papacy had yet devised. The temptation was too great for the Popes to be satisfied with one pilgrimage in a hundred years. Their avarice finally fixed the pilgrimage for every fifty years, then for every thirty-three, and then for every twenty-five; and then at last appointed a large number of certain centers throughout Europe, where the pilgrimages could be made.

BUYING HIS WAY TO THE PONTIFICAL CHAIR.

With the increase of wealth, Papal vice and crime grew amazingly, until the view was rapidly spreading among thinking people that the Vatican was a great metropolitan brothel. The notorious Rodrigo Borgia, cardinal and archbishop, was living at Rome in illicit relations with a Roman woman, and then with her daughter, by whom he had five children. He was living with the abandoned Rosa Vanozza, when the pontifical throne became vacant by the death of Innocent VIII. He began to purchase the votes of the cardinals, and succeeded in bribing enough to make him Pope. Four mules loaded with silver were unloaded at the palace of Sforza, where lived the most powerful of the cardinals. This Pope was the outrageous Alexander I., who the day of his coronation made his dissolute son an archbishop, and held festivities in the Vatican, which reminds us of the Babylonian revelries of the day of Belshazzar. The celebrated Infessura says, that during the reign of this Pope,

"most of the ecclesiastics had their mistresses, and all the convents of the capital were houses of ill-fame." This was a Catholic writer. A Protestant writer, D' Aubigne, draws this picture of this reign: "Nightly assassinations took place in the streets of Rome. Poison often destroyed those whom the dagger could not reach. Every one feared to move or breathe, lest he should be the next victim. The spot on earth where all iniquity met and overflowed was the Pontiff's seat. The dissolute entertainments given by the Pope, and his daughter Lucrezia, are such as can neither be described nor thought of. The most impure groves of ancient worship saw not the like."

A GAME AT POISON.

This Pope became tired of a wealthy cardinal. He had prepared a delicate poison, which was put in some sweetmeats and placed on the table after a feast. The cardinal having a hint of what awaited him, bribed over the attendant, had the plate of poison delicacy exchanged, and placed in front of the Pope. He ate and perished.

And so the vice, crime, evil and corruption spread wider and grew deeper. The corruption of morals ran parallel with the corruption of the faith.

Political reformers had tried to weaken the power of Rome, and clear her political atmosphere at least. The Austrian ruler had tried it and failed. The House of Hohenstaufen, imperial family of Germany, and heroes every one of them, sought to deliver the empire from the Papal bondage. Henry IV. had thrown all his courage, power and patriotism into the struggle, to humiliate Rome and save Germany the humiliation of a vassalage to the profligate Popes. He bent every energy, taxed every resource, ex-

hausted every means, and at last was compelled to bear the most shameful humiliation to which ruler was ever driven by the Papacy. In the trenches of the Italian castle of Canossa, in mid-winter, bare foot, with loose garment about him, upon his knees, he spent three days and nights, imploring the forgiveness of the Pope.

PAPAL INFLUENCE A FACT IN THE UNITED STATES.

If we want to know the power of this Papal influence, which is only too supreme in the United States, we see it in such revelations as we have here. If we want to know what the character of the Papacy has been, we have it here. That tyranny which knows not how to relent; that cruelty which knows only the savor of malice; that bigotry which has given no voluntary instance of tolerance; that vice which has produced the most profligate excesses; that crime which has shown no disposition to be checked—these are to be found in the old historic Papacy. It is unchanged in heart. Give the Papal population in our country that majority it once had in Germany, and we would have the same moral and political disorders. Papal influence will continue to corrupt law and imperil institutions in our day, as it has in the past. The greatest corrupting influences in America to-day are traceable to the Papal forces at work in our midst.

Up to the sixteenth century Rome had kept a fairly strong control of the nations, through their fear of her. In the prosecution of this policy the Reformed Bohemians had been well nigh exterminated. In the river, in the fire, by the sword, thousands fell. While thousands more were thrown into the old mines of Kuttenberg. In one pit were thrown seventeen hundred; in another thirteen

hundred and eight, and in a third thirteen hundred and twenty-one. So it need not appear strange to us, that there were so few to cry out against the evils which had ripened in the nursing arms of the Papacy, when we remember that the weak were frightened and the brave were killed.

THE ADVENT OF A LEADER.

But Germany was getting tired of this great fraud, with headquarters on the Tiber. The nation had been humbled so often, and so shameful had been the treatment extended to her, that the day for resistance had come, and there was to be a reckoning which Rome would not like. The sixteenth century was fairly started on its eventful career, when from the ranks of the common people a leader came to the front, who was to usher in the mightiest moral and political reformation the world had known, and become himself one of the most monumental men of all the centuries. That man was Martin Luther, the miner's son.

Carlyle's estimate of Luther is no less true to history, than it is matchless in elegance: "I will call Luther a true, great man—great in intellect, in courage, in affection, and integrity; one of our most lovable and precious men. Hero and prophet, a true son of nature and fact, for whom these centuries, and many that are yet to come, will be thankful to heaven."

HOW GREAT MEN ARE LINKED TOGETHER.

Martin Luther came in natural descent from John Wyclif and John Huss. The "Morning Star of the Reformation," which rose in England, and grew into the full dawn of the Bohemian Reformation, helped to bring forth the day, with all the golden light of its growing promise. The view

is a most glorious one. The hand of John Huss took the torch of the Reformation from the hand of Wyclif, and reaching forward one hundred years, placed it in the hand. of Luther. We read in the Bible about mountain speaking unto mountain, and hill calling to hill. Elevated on the moral heights of big ideas, lofty notions, and courageous purposes, sanctified of God, great men, renowned in the affairs of moral truths, and conversant with noble principles, though they may be separated by continents, and removed from each other by generations, call to one another. They salute each other with the salutations of their common work and suffering. They stand linked to each other like a chain of unbroken parts. The distance in time, between Augustine and Wyclif, was nine centuries, but in similarity of views, and in the communion of the same great truths, they were near neighbors. The teachings of Wyclif traveled fifty years in time, and a thousand miles in distance, to reach Huss. But the heart of Wyclif is hardly hushed in death, ere that of Huss has caught the same inspiration and zeal for the truth of God, and the deep purpose to make the Bible the guide in life and thought.

The dark, impure and stormy ocean of European politics sweeps angrily between Huss and Luther, but over this wild water they grasp each other by the hand. Luther calls to Calvin, and Calvin's arm is interlocked in that of John Knox; so those who are schooled in the knowledge of God, eminent in piety of heart, and heroic in the pursuit of settled purposes, keep the lights lit on the upper heights, as they call to each other to bring on the world.

GREATNESS CRADLED BY POVERTY.

As we step into the seething, troubled sixteenth century, we see a man who is the child of Providence, and is, in a

peculiar sense, under the protectorate of heaven. The Bible somewhere propounds this question, "Hath not God chosen the poor of this world?" The eminent of earth, if they are the chosen of God, are most frequently fostered in want, and schooled under daily hunger. Zwingli came from a shepherd's hut; Malancthon, from an armorer's work shop; Luther from a miner's cottage; Calvin from an humble French village home. Whitefield learned to preach while he was scrubbing the kitchen floors of an English Inn. Livingstone was trained for a missionary life in a cotton mill, at sixty cents a week. Near the little village of Eisleben, was the great Thuringian forest, in which the boy, Martin Luther, gathered his bundles of wood, and carried them through the village to sell; and from such a life went forth the one who was destined to recast vital Christianity. While a school boy, often pressed with hunger, he sang in the streets to earn a morsel of black bread. And often he was denied even a morsel, and sought his humble lodgings weakened by hunger and overwhelmed by sorrow. And yet that hungry German school boy is appointed of God to strike a light, the brightness of which shall never dim, and the glory of which shall never fade. Verily, "God hath chosen the weak things to confound the mighty."

It was during these school days that Luther had a lesson in confidence in God, which stood him well in hand during the later severe trials and persecutions of his life. One day, while seeking hard to supply his hunger, he was repulsed from three houses. Weak and discouraged, he was about to retire to his room to fast, when, in a moment of absent-mindedness, he paused in front of a house, and bent his head in sad reflections. Must he, for want of food, throw up his studies, and change the whole desires of his life, and go with his father into the mines of Mansfield? Suddenly a door opens in front of him, and the wife of the house

stands on the step. She had seen the young man in the religious assemblies, and his manner of earnest devotion had made an impression on her which had been remembered. She had known something of the sorrow and want of the poor youth, who was so anxious to procure an advanced education. She beckoned him to enter, and graciously supplied his immediate wants. In a very few days the family took him into their own home, with all its comforts and plenty, and shared them with him. In the moment when he greatly feared his next step would be homeward bent, God opened for him a Christian home. And thus his confidence in God was established in a way that the thunder of the Pope's anger, the threat of the emperor, or the cunning and crafty plans of men to destroy him, could never shake. It was a little incident with a big result, affecting not only his own life, but as well the entire course of the Reformation movement throughout Europe, and remotely, the destiny of whole nations. It may well be thought that this instance of apparent Providence had a great deal to do with the composition of that most remarkable of the Reformation hymns, Luther's great "*Ein feste burg ist unser Gott*," —"A safe stronghold our God is still." Most noticeable in this hymn is the majestic breathing of calm, abiding trust in God. And this was the very spirit of the German Reformation.

Many years after this incident in the life of Luther, in memory of that Christian woman's kindness, in giving him bread when he sorely hungered, and others denied him a morsel, he spoke that memorable saying: "There is nothing sweeter than the heart of a pious woman."

TWENTY YEARS OLD BEFORE HE SAW A BIBLE.

It appears that Luther was twenty years old before he saw a copy of the Bible. And so rare was this book every-

where, until the Protestant awakening forced Rome to allow it to be read by the people. The Bible conduces to civil and religious freedom, and hence Rome has never been the friend of the Bible. Luther had been at the university of Urfurth two years, when one day he was examining some books in the library and he came upon a Bible. He was strangely moved. He read the title. He was filled with a strange emotion as his eye lingered on the history of Samuel. He read it hurriedly, with pleasure and joy. All he knew of the Bible was a knowledge of the fragments read by the priests on Sundays in the places of worship. He had often wished in his heart that the good Lord would some day give him such a book.

During the time he spent at the university he had never heard a gospel sermon or lecture. This discovery of a Bible was like a cool, refreshing draught of water. He felt a transport of pleasure in his communion with this Latin Bible. And the "Reformation lay hid in that Bible." Luther is to take his stand on it. He will refer every question, which comes to him for solution, to it, for settlement.

Within four years of this time he was giving daily lectures on the Bible. Out of it he built up a system of faith, principles of life, and theory of free salvation. In his hands the Bible was a text book of patriotism and good government. Luther was beginning to do for Germany, what Huss had lost his life for doing for Bohemia.

Then came a journey to Rome. Some difficulty had arisen in one of the monastic orders, and he had been deputized to Rome to settle it. On his way to the Papal capital, he lodges in a convent in Lombardy. He is amazed at the magnificence of the apartments, the richness of the dresses, and the delicacy of the viands. Marble, silk and luxury all about him, and his heart sinks.

BUFFOONERY IN THE POPE'S PALACE.

In Rome he is startled at the profane and heartless way in which the sacraments are celebrated, and at the jokes and buffoonery of the prelates; while he was profoundly shocked at the evident hypocrisy displayed at the mass. He listened to abominations, profanities and blasphemies he had never dreamed possible with any class. He says: "It is incredible what sins and atrocities are committed in Rome." The excessive corruption of the Papal society must have been so general and obtrusive, as to convince him of the fundamental evil of the Papacy. "If there be a hell," he writes, "Rome is built above it; it is an abyss, from whence all sins proceed."

One day, while in Rome, he ascends Pilate's stairway, on his knees, as was the custom. But his thoughts were on the light he had received out of the Bible. Suddenly a voice seemed to say to him: "The just shall live by faith." He sprang to his feet, and fled from the place of such folly. So his visit at Rome is over. But it was providential, for Luther's eyes are open, and henceforth he thinks of Rome, not as the holy seat of the universal religion of the Lord on earth; but he will remember it as the very pest house of all that was vile and bigoted.

He went to Rome to seek a solution of some monastic question; he returned with that feeling of loathing for Rome in his heart, which should henceforth prompt him to work to emancipate Christianity from the rule of the Papacy. The light was in him when he went to Rome; it was ready to blaze forth when he returned. His heart was right before; now his conscience was aroused.

Shortly after this the Pope opened in Germany the great market for the sale of indulgences. This merchandise was

simply a traffic in sins. The people believed that as soon as their money was given they were certain of forgiveness, and by the same means they could deliver the souls of their dead friends from the fires of purgatory. A separate section of this book will be devoted to this most stupendous fraud of the Papacy. We are concerned now with Luther's relation to the evil, and Rome's persecution of him.

LUTHER'S GREAT VOW.

When he first heard of the work of the auctioneer of these indulgences in Germany, he exclaimed: "God willing, I will make a hole in his drum." He did. One day a number of persons came to him to confess their sins. They confessed to the grossest vices, and the most enormous crimes. He rebuked and instructed them. His astonishment increased when they declared that they did not intend to abandon any of their sins, and boldly produced their certificates of pardon, which they had received for money paid. Luther at once went into the pulpit, and delivered a powerful sermon. It was circulated throughout the empire. It brought on a storm. It was while that storm was brewing that Luther determined upon a bold thing.

HIS GREAT INDICTMENT.

He determined to cast himself into the conflict, and stand between the people and the shameful impositions practiced upon them under the sanction of the Pope. He threw the guage of battle down, when on the memorable evening of October 31st, 1517, he went to the cathedral door at Wittemberg and nailed to the panel, ninety-five arguments against the sale of indulgences, which was practically an impeachment of the Papal authority. He denied the power of the

Pope to pardon any sin, or to deputize any one else to do so. He assailed the popular idea that the Pope had any power over purgatory. He accused the venders of the indulgences of being engaged in an impudent and blasphemous work. In these great arguments he makes public statement of justification by faith, which truth was the very spring of the Reformation in Germany.

THE COMING OF THE AVALANCHE.

Now the war had to come, and come with all the malice and power of Rome. From the Pope down to the monks, the whole hierarchy was struck dumb by this bold, unexpected act committed by one who the leaders of the Papacy had scarcely yet heard of. Germany was thrilled. Europe stood still, and wondered. Men asked what it meant. The more thoughtful classes were in sympathy with the theses of Luther. Those were copied, and circulated with great rapidity throughout Europe, and the most stupendous moral struggle the world ever saw was begun. Central Europe was about to be swept down upon with a terrible avalanche.

It was one of the instructive lessons of history, most impressively taught, but one which we are slow to be admonished by, that a suffering people will long permit an organized evil to oppress them; but when endurance has reached its end, tyrants will be shown no mercy. The Papal power, which so greatly oppressed the German people, is pushing to desperation fifty millions of Americans. If the Pope will thrust his unwelcome rule upon this country, he must expect to take the settlement some day. It may be delayed; it cannot be prevented. And when that settlement comes, the Papacy will find she has received the greatest blow she has had this century.

Luther followed up the attack he nailed to the cathedral door with eloquent addresses issued to the German people. Within a year he became the hero of the nation. The students to whom he lectured at Wittemberg increased from a little over two hundred to almost six hundred. He appealed to the country. He plead for national self-respect. He urged the people to be independent and demand their rights, and no longer be subjugated to the Pope. "Why should three hundred thousand florins be sent every year from Germany to Rome?" Luther was exercising the right of freedom of action, and teaching the nation freedom in political and religious thought. This was a course Rome has never quietly withstood.

The Pope promptly responded by excommunicating Luther. The people replied to the Pope by burning the excommunication. The Pope was incensed as well as grieved, and with great assumption of authority called upon the German Emperor to settle the matter and punish Luther. Events of most stupendous meaning were moving fast. The emperor would soon be asked to call a Diet, or ecclesiastical court, at the city of Worms. Luther would be summoned to Rome, but the Pope would not be able to persuade any of the German princes to admit of this. In the Pope's order to the emperor he directed that if Luther "should persist in his subbornness, and you fail to get possession of his person, we give you power to proscribe him in all places in Germany; to put away and excommunicate all those who are attached to him, and to enjoin all Christians to shun their society."

THE POPE CAN DEPRIVE ROMAN CATHOLICS OF PROPERTY.

The order of persecution went on in still greater viciousness. If the laity do not obey "your orders, without de-

lay, or demur, we declare them reprobate, unable to perform any lawful act, disentitled to Christian burial, and deprived of all fiefs which they may hold, from any law whatever."

So spoke the Roman despot, in his written directions to Germany to proceed against Luther. It would be very hard to find an instance of greater presumption, or more excessive malice, than here displayed by the Pope. And yet the arrogance, bigotry and maliciousness displayed are no greater than belong to the Papal regime of all time.

Already Luther had written a letter to Pope Leo X., whom he thought directed by a spirit of love and justice. In this letter he expressed his surprise that he should be overwhelmed with such reproachful names as heretic, apostate and traitor, because he had stood for a pure Church and withstood the avarice of the priests. He further declared that he could not retract what he had said and done out of a pure and quiet conscience. He petitions the Pope to instruct him, and command him; and closed the letter with the reflection that if he deserved death, he would not refuse to die.

THE PLOT TO TRY HIM IN ROME.

The only effect was that Luther was summoned to Rome, within sixty days to appear, and submit to trial before a Papal court, at the head of which the Pope had placed the reformer's bitter enemy, Piarias. All Wittemberg was in consternation over the summons to Rome. If Luther went he would be in the power of his enemies; if he declined to go he would be condemned for contumacy. The Pope had given order for the emperor and princess to be excited against Luther. So whichever way he turned he was to be

crushed. Influential friends, and the elector, and members of the university, wrote letters using their influence against the plan of the Pope to take Luther to Rome. Finally the Pope's legate received orders to try him in Germany, and "to prosecute and reduce him to submission without delay."

During these events the young Melancthon came to Wittemberg. He was the most learned man in the nation, and was to become a mighty power among the intellectual classes. All his attainments were savored with the sweet spirit of the Gospel. He gave Luther great help in his work of translating the Bible. Their friendship became fast and memorable. The work of rendering the Scriptures in the German language was going rapidly on, when one day, the order came for Luther to appear before the legate of the Pope at Augsberg.

Now the storm was beating over his head, and was to grow in bitterness and wrath. He had at last to deal with a prince of the Church, who had received final powers to go to the utmost to exterminate this man, who had proceeded to search the Scriptures without the assent of Rome. This natural disposition of a bright mind to think without asking permission of any man, and the equally natural disposition to express the honest thoughts about the Bible, Rome never has permitted, where she had the power to prevent it. To think independently of Rome has always been considered a grievous crime.

THE DANGERS WHICH BESET LUTHER.

Luther's friends besought him not to set forth for Augsberg. The danger was too great. Many wanted to conceal him, lest his life be lost. A pious monk—there were a few such—offered to give him a safe hiding place, so long as he

should live. Upon every side came warning. The Count of Mansfeld sent to advise him not to undertake the journey to Augsberg, as a number of powerful nobles had bound themselves by oath to seize and strangle, or drown him. But with a spirit intrepid, and a heart full of faith, Luther proposed to obey the summons. He set out on foot, all alone, and having no safe-conduct, except letters from the elector to several counselors at Augsberg. On the way he was warned, and by not a few importuned to return, and save himself the danger of imprisonment, which all felt was awaiting him, as the mildest of the several probable perils which lay in his path.

THE CURSE OF FOREIGN RULE.

At Weimer a friend said to him: "My brother, you have to meet Italians at Augsberg. They will cast you into the fire, and the flames will consume you." From Nuremberg some friends accompanied him, as an escort to Augsberg. He entered the town in safety, informed the legate of his presence, and awaited his orders. The cunning legate sent a crafty Italian diplomat to make it easy for him to retract. He found that Luther was not made of the ordinary material, of most of those who were brought up for holding opinions which Rome had not formally approved. Finding that the reformer was settled in his position, he instructed him how he should appear before the legate. His instructions show the infamous despotism and pride of the Roman courts. He said to Luther: "When you enter the room where he is sitting, you must prostrate yourself with your face to the ground; when he tells you to rise, you must kneel before him, and you must not stand erect until he orders you to do so. Remember that it is before a prince of the Church that you are about to appear."

The messenger from the legate tried to induce Luther to attend upon the cardinal forthwith. But the elector's friends would not consent for him to go until he had been furnished with a safe-conduct from the emperor. The following day was Sunday. The messenger from the cardinal came again and said: "The cardinal sends you assurances of grace and favor. Why are you afraid?" In every possible way he sought to persuade him. But he was resolute. On Monday morning the legate's agent again appeared, and finding it useless to proceed further became irritated, and hinted at what Luther might expect. "When all forsake you, where will you take refuge?" Luther smiled, and looking upwards replied: "Under heaven." Presently the safe-conduct was placed in his hands; and yet Luther could not help but remember that a safe-conduct from the emperor did not save Huss from the fire.

The cardinal legate called a conference before Luther appeared before him, to consult on the best way to deal with the German monk. One was for compelling him to retract, another wanted to throw him into prison, another wanted to take his life, and one thought it best to try to win him over to think as they had orders from the Pope to make him think.

When the reformer appeared in the room of the legate's court, it was crowded with Italians, who were expecting an easy time of it, and were on hand to see the discomfiture of Luther. They thought he would at once fall before the Pope's deputy and recant all. The legate demanded a retraction on two propositions, which covered Luther's attack on the Papacy. Luther had said that the "indulgences did not consist of the merits and sufferings of Christ," and that the "man who received the holy sacrament must

have in him the grace offered to him." These were heavy blows, and it was decided that Luther must recall them. He promptly declined, declaring that he could not go contrary to his faith and conscience. The first meeting was a failure. The next day the legate said: "Retract; such is the Pope's will. Whether it be your will or not, matters little." The next day Luther presented a final answer in writing. The legate threw it on the floor, and exclaimed: "Retract, or I will send you to Rome. Do you imagine that the Pope can fear Germany? The Pope's little finger is stronger than all the princes of Germany."

The legate finally agreed not to press Luther on the question of faith, if he would only withdraw his opposition to the indulgences. Upon which, one of the high dignitaries standing by said, that it was "evident that Rome attaches more importance to money than to our holy faith and to the salvation of souls."

Luther had spent about a week in Augsburg, and all to no purpose. He was neither acquitted, nor yet condemned. The legate would not see him again, nor reply to his letters. The reformer was now to leave. He once more wrote a letter to the legate, apprising him of his departure, and containing the characteristic sentence: "I have committed no crime; I ought therefore to have no fear." He also wrote an appeal to the Pope, and left it in the charge of friends to be posted on the door of the cathedral. This was done.

Luther went direct to Wittemberg. The legate wrote a letter to the elector, and poured out his complaint against him because he befriended the reformer. Luther wrote the elector that he would go into exile to save him from unpleasant complications with the Papacy, and for his own personal safety.

AN ADDITIONAL BLOW TO THE PAPACY.

Things made another turn, and Luther took an appeal to a general council. This was an additional blow to the Papacy. Pope Pius II. had pronounced excommunication against any one, though he be the emperor, who should so impugn the supreme authority of the Pope. The general feeling of the German people so endorsed the position of Luther that the Pope became alarmed, and suddenly made overtures for reconciliation. Rome always so acts when she wants to allay popular indignation and mistrust. She is playing that card in the United States at present. And as Rome plays this act of high deception it is difficult to tell, whether her spirit of hypocrisy, or ways of sophistry, excel.

In carrying out his attempt at reconciliation, the Pope dispatched a special nuncio to Germany. Along the tedious, and to Luther disgusting, road of praise, flattery and persuasion of a mild retraction, he argued. The net was set with a skillful hand.

Luther graciously replied that he was willing to admit he may have been a little too violent. "Yes, I am willing to do everything, and bear everything; but as to a retraction, don't expect it from me."

Whilst these fruitless efforts at conciliation were going on, Luther was boldly advancing to a step, which he did not foresee himself. The cause of truth was moving up, with a growing power that was sweeping him on farther than he knew. His sermons at Wittemberg, and as well his lectures, were heard by immense multitudes. The most distinguished young men of the empire flocked the university. Luther wrote to a friend: "Our city can scarce hold the numbers that are coming. The students increase upon us like the overwhelming tide."

His writings were no less rapidly spreading. In the low countries they were read with eagerness, as they awakened emotions and created agitation. Six hundred copies went to France and Spain. They were sold openly in Paris, the faculty of the great university reading them with interest and considerable sympathy. They were read in England with far greater eagerness. A large quantity was conveyed into Italy, and was put into quiet circulation about the Vatican. Many of the literary men of Italy were soon circulating tributary epistles. The Reformation had an independent start in Switzerland; but in all other countries of the continent of Europe, Luther's writings make the first page of the sixteenth century Reformation.

ROME'S BATTERY OF LIES.

Presently a new advocate of the Papacy arose. He expected to enlarge his own glory by derailing Luther. This was the low and bigoted Eck, a doctor in the university of Ingolsladt. He began by circulating a lengthy argument, full of the most untruthful statements of history and fact. Luther could not be quiet. Rome had opened the battle herself. He had but to reply. The subject now turned upon the question of the Pope's primacy. Luther had routed Rome in his charge of priestly corruption, and the iniquities at the Vatican, and on the indulgences and her un-Biblical doctrines of faith. Now Rome opens the way to be defeated on the discussion of her primacy. Luther took the stand that the temporal primacy was not established until the eleventh century.

ROME'S OPPOSITION TO FREE SPEECH.

Persecution opened its fire along the whole line of Rome's fortifications. The Pope scolded, the bishops fumed, the

priests calumniated, as they always do. In the Campas Floralis, at Rome, Martin Luther was burned in effigy. A public discussion was to be held at Leipsic, and Luther greatly desired to take a hand. But the reigning prince would only allow him to be present as a spectator. The local bishop was afraid that the cause of the Papacy would be much injured by this free inquiry, and as the reformers, Luther, Melancthon and Carlstadt (who were to debate with Eck), entered the city, accompanied by a couple hundred of the Wittemberg students, he caused an order to be posted on the churches prohibiting the discussion, on pain of excommunication. This is a customary spirit for Rome to show towards free speech. Had the Pope the power he would prohibit every attempted patriotic lecture in America. Rome knows that a policy of toleration of free speech would be destructive to her.

The reigning prince, Duke George of Saxony, had just entered the city, with all his court. Indignant at the audacity of the bishop, he ordered the city council to tear down the notice, and imprison the bishop's agent.

At the last moment the duke consented for Luther to be Eck's principal antagonist. A large apartment in the royal palace had been prepared for the debate. It lasted twenty days, and was one of the most noted contests of the age. The general subject was the liberty attaching to free moral agency. This involved the primal authority of the Pope over man's free agency in investigating truth and determining his own moral actions. Eck declared that the Roman Church was a monarchy, wherein everything ascends through the hierarchy to its head, the Pope, who held his authority direct from Christ through Peter. The debate had a great effect on many in high places, and especially did it work like a leaven among the students of the uni-

versity, whose head men were engaged in the debate. Luther came out with great triumph for his Reformation views.

ROME'S INFLUENCE IN ELECTIONS.

Now comes another turn. The German Emperor dies, and there are three claimants for the crown. The king of England withdraws, the king of France is rejected, and the hereditary Prince Charles, grandson of the late emperor, is chosen by the Diet at Frankfort. The Pope had a hand in this to be sure, and his emissaries were present, seeking to shape things as most satisfactory to the Papacy. In elections of kings and presidents in all the last ten centuries, Rome has played a hand wherever she saw an opening. The influence of Rome, in the elections in the United States, is all potent, and not for any good. Charles was already King of Spain, Naples and Sicily, and laid claim to the American continent, through the discovery of a Spanish subject.

The stormy clouds again lower about Luther. The lower classes were urged to persecute. The universities of Lorraine and Cologne condemned his works. The priests of Meissen openly announced, that whosoever should kill Luther would be without sin. Men carried weapons to slay him. A high ecclesiastic wrote the elector of Saxony that he should be stoned everywhere in open day. German agents of the Papacy kept up a continuous regime of intrigue.

A TRUTHFUL BUT TERRIBLE CHARGE.

Luther said, in the summer of 1520, that the time to be silent was past, and published an appeal, destined to be celebrated. It was addressed to the emperor and nobles. In this he charged that the Papacy was on the side of hell,

as it made the Pope's power superior to all else, and because it had fallen into such evil as to make it a stench in the nostrils of the nations. This appeal spread through Germany with marvelous rapidity. His friends trembled, his foes fumed, the Pope stood aghast. The idea became wide spread that the Pope was anti-Christ. Rome must now hurl her most terrible judgments. The condemnation of Luther was determined upon.

The Pope issued his bull condemning to the flames all his writings, and directing him to recant in sixty days, or appear in Rome in person; and if he did not obey within the stipulated time, himself and all his partisans were to be seized, and sent to Rome. What a grist that would have been for the mill of the Roman dungeons to be sure. When Luther was made acquainted with the bull of the Pope, he exclaimed: "Now I know that the Pope is anti-Christ, and his chair is that of Satan."

He writes a letter to the Pope, in which he charges that the corruption of the Papal court is greater than that of Sodom and Gomorrah, that it exceeded that of the Turks in vice and profligacy, and that there was no hope of curing its impiety.

The Pope's nuncio demanded an audience of the elector of Saxony, and required two things of him in the name of Rome; first, that he cause Luther's works to be burned, and second, that he deliver the reformer himself up a prisoner to the Pope.

Luther alone remained unmoved. He imposed his trust in a high power.

He saw that the crisis was at hand. A great Diet of the German states was called to convene at Worms. The principal topic was to be the Reformation, or the case of Luther. The Pope's nuncio delivered an address before the Diet,

which lasted three hours, and had the effect of inflaming the members, so that a majority of the princes were ready to sacrifice Luther. The general feeling was that he should be delivered up to the Pope, or be put to death. The Emperor agreed to cite him to appear before the Diet, but deny him a safe-conduct. Had this purpose been carried out, Luther would have had the fate of Huss and Jerome. But the princes, fearing a general uprising of the people, which would sweep everything before it, prevailed upon the emperor to provide a safe-conduct.

While things were thus proceeding, Rome suddenly resounded with the solemn excommunication, and Luther was cursed by the Pope. At once the pulpits of the Franciscan and Dominican monks rang with imprecations and maledictions, furious and vicious.

LUTHER IN THE HOUR OF THE CRISIS.

Luther was ready to obey the citation to the city of Worms, from whence he expected never to return. He prepared, and started forth. His journey resembled a triumphant procession. The people everywhere did him honor. And constantly was he warned. "You will be burned alive, and your body will be reduced to ashes," said one, "as they did with John Huss." Luther replied: "Though they should kindle a fire, whose flames should reach from Worms to Wittemberg, and rise up to heaven, I would go through it in the name of the Lord, and stand before them. I would enter the jaws of the behemoth, break his teeth, and confess the Lord Jesus Christ." A servant came with a message from a friend. Luther read the advice to turn back. Still unmoved, he said to the servant: "Go tell your master, though there should be as many devils at

Worms as there are tiles in its roofs, I would enter it."

As he entered the city, he was accompanied by a greater crowd than gathered at the entry of the emperor. When he was conducted to the Diet, the streets, doors and windows, the very houses themselves, were packed with people. The passage way had to be cleared by the imperial soldiers. As he was about to pass the door a hand was extended towards him. It was that of an old general, who said earnestly: "Poor monk, poor monk, thou hast a struggle to go through such as neither I nor many other captains have seen the like in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing!"

The speeches of accusation were made, and Luther made his reply. Two hundred judges, the emperor, electors, dukes, archbishops, bishops, priests, embassadors, princes, counts, barons, the Pope's nuncio—such the judicatory before whom he gave testimony of the faith that was in him. At the end he exclaimed: "I cannot submit my faith either to the Pope, or to the council. I neither can, nor will, retract any thing. I stand here and can say no more,—God help me."

The assembly was speechless. The emperor expressed his wonder at such moral grandeur. Luther withdrew. The chancellor said: "The Diet will meet to-morrow morning to hear the emperor's decision." And the kings and princes of earth went out into the night, and it seemed very dark indeed.

It was dark all over Europe. In Switzerland the fires were kindling. War was impending with France. The Pope was secretly negotiating two treaties, one with the German emperor against the French king, and the other with the French king against the German emperor. This

is Pope-like. These complications will revolve rapidly and ominously for the Papacy.

The next day the emperor, without consulting the Diet, as was customary, declared against Luther. He would dismiss the reformer, (only because he had a safe-conduct) and then proceed to take means against him.

VALUE OF PAPAL PROMISES.

The Papal party urged that Luther's safe-conduct should not be respected. His ashes ought "to be thrown into the Rhine," they said, "as was the fate of John Huss." This is Rome, always and everywhere, making a pledge, offering protection, promising safety, and then with perfect composure proceeding to violate all compacts, on the ground that no contract need be kept with Protestants. This solemn lesson is a warning to the people in our country who seem determined not to learn the ways of Rome.

The emperor, Charles, later wished that he had killed Luther, instead of permitting him to depart on his pledge of safety. Papal promises of this sort are not binding, according to Canon Law, and but for the fear of the people, it is safe to conjecture, that Luther would have been no more safe under the safe-conduct of Charles, than Huss was under that of Sigismund a century before.

A plan was laid to entrap Luther into a surrender of his safe-conduct. It was a bold design on his life, beyond all doubt. A priest had appeared directly from the nuncio's house to Luther, when the trap was laid. The friends of Luther saved him from it.

ROMAN COUNCILS ABOVE THE SCRIPTURES.

Daily conferences were held in which Luther was argued with, and threatened in turn. He was immovable. His

conviction was like a rock. All the power of Rome, and the constant fear of death, could not move him. It was finally proposed to him that he submit his writings to a council, as he had himself proposed a year before. He promptly consented, on the condition that the council should decide according to Holy Scripture. This spoiled it. Councils in the Roman Church are not subject to the Scriptures. Such a precedent would terminate the supreme authority of the Roman Church speedily.

The emperor dismissed Luther, with orders not to disturb the peace of the country by preaching on the way. Luther hurried home. It was clear that the storm was coming nearer. Within a few days the emperor called the remnant of the Diet, and announced the decree he had determined upon. It set forth that Luther was "Satan himself, under the garb of a man in a monk's hood;" that it was the imperial intention, so soon as the safe-conduct was expired, to use effectual means to put a stop to his fury; all persons were commanded, under penalty, not to house, shelter, feed, or give drink to him, or in any way to aid or abet him; all were authorized to seize him wherever he be, and return him to the emperor; the faithful were enjoined to seize his followers, and confiscate their property. The Romanists ran wild with joy.

A KNIGHT OF WARTBURG.

Luther was traveling away from his old grandmother's village, where he had spent a day, when he was fallen upon by a party of friends, in the disguise of the knights of that period, and hurried rapidly into the depths of the Thuringian forest, to the lonely castle of Wartburg. It was none too soon. His safe-conduct was out. The Papists of the country were on his trail. At the Wartburg he was dressed

as a knight, and went by the name of Knight George. All his followers thought he had fallen into the hands of Rome. His friends were keeping him until the storm blew past The priestly party hunted for him in vain.

Blessed retreat of Wartburg! It was providential. Luther begins to consider that the Reformation will now best be advanced by giving the Bible to his countrymen. There was no Bible in the German language. Taking the Greek originals, he entered upon this glorious work. Now shall the Reformation live in Germany. It rests on the Bible in the vernacular.

After a confinement of nearly a year at the Wartburg, Luther could stand it no longer. He secretly left the old castle, and returned to Wittemberg. A storm had broken forth in a new quarter. The great Sorbonne university in Paris had at last condemned him. Next to the Pope the Sorbonne was the greatest power in the Roman Church in the sixteenth century. The Sorbonne had fallen under the control of the Dominicans, and hence its condemnation. This brought the Reformation into fresh peril, and Luther into greater danger than ever. We are perplexed at this point, at the wonder that Luther was not killed. After a brief and secret conclave with the leaders at Wittemberg, Luther returned quietly to the Wartburg, where he remained for many months more.

In the midsummer of 1524, a popular insurrection broke out in many of the provinces against the priests. Their lives were unbearable, and their rule had grown intolerable. In the Thurgovian district the bishop had refused to appoint a selection of a priest made by the people. Several thousand men liberated a prisoner held in a monastery. With inconceivable rapidity the indignation spread through a large number of the provinces. The peasantry were in

opposition to a continuance of priestly rule and corruption. They drew up a great petition, in which they claimed the liberty of choosing their own pastors, the abolition of Church tithes, and ecclesiastical servitude. They concluded with the words: "If we are wrong, let Luther set us right by the Scriptures." Luther plainly told the bishops it was their oppression of the poor which had driven the people to despair.

THE ESCAPED NUNS.

Nine nuns, in one of the convents, had somehow found a Bible. They devoted themselves to its study. They besought their parents for permission to leave. They were refused, on the opinion of the ecclesiastics that it would not do. They all escaped, and found a protector in Luther. Another reason for Rome hating him.

Another was found when he married. This opened, too wide for repair, the last breach. Luther was no longer a Roman Catholic. At no point was he any more in harmony with the Papal Church. He had sailed straight across the impure waters of the Papacy, and had anchored in the deep calm of a pure faith, and Rome need make no further proposition to him.

In the later years of his life, two other Popes came to the Papal throne. These were Urban and Clement. Leo had long since put Luther to the flames, if he had not been so much engaged in pleasure, or if the popular feeling in Germany had not been so strongly in favor of him. These two things deterred him, and he contented himself with threats and excommunications, and left to the future the final conflict.

A DISTURBER OF PEACE AMONG THE NATIONS.

The new Popes, in turn, tried to get the sentence against Luther enforced. They exhausted all the diplomacy of the Vatican court, in intrigue and scheme. They tried to embroil kings and princes in the question, hoping that in some way Luther would be crushed. To some extent France and Spain became the Papal agents to carry out the policy of destruction determined upon. But both of these nations were too wary to be very open. Rome was a disturber of the peace of the nations, through her barbarous desire to overthrow a man in Germany, who claimed the right to hold and teach opinions contrary to what prevailed on the Tiber. To a very grave extent the Papacy is responsible for the old feeling of war and hatred which has been, for centuries, existing between France and Germany, and at intervals has broken out into wars of devastation and destruction. Rome will be held, by all history, to be the cause of more wars than all causes combined, which lie outside of her influence.

DEMANDS THE DEATH OF LUTHER.

Pope Clement became angered at the delay of the German authorities in dealing with Luther. He sent his special nuncio to order an immediate execution of the finding of the Diet of Worms. This meant that the reformer was to be killed in some way. The Pope had spoken in final judgment. This demand, that the ruling of the emperor at the Diet of Worms be now carried out, was as though the Pope had said: "Bind that Luther to the stake, and burn him to ashes." It was now no longer a question of what Rome would do, but what she could do. It was not,

what will the Pope do, but what can the Pope do? There was no query any longer as to the Papal spirit, but only as to Papal power.

Would Luther be destroyed? No. But do not give Rome the credit. Pope and council, and bishop and priest, and legate and monk, had all done their best. Rome had the intent of murder in her heart, as in the century before; but her hand was not quite so strong in the German government as in the preceding century. The Popes and the councils might turn a man over to the secular power to be killed, but if the secular power does not proceed to execute the order, and Popes and councils have no power to enforce their mandates, then the man lives.

WHY HE IS NOT KILLED.

This was the situation in the case of Luther. The Pope had given his final instructions; and they were that the plan of the emperor, as he gave it to the Diet of Worms, was to be carried out forthwith. But the Pope had miscalculated his power in Germany. The people had been thinking and growing. The fact is that the nation never felt satisfied over the shameful stigma resting on the empire, on account of the burning of Huss and Jerome of Prague. These worthies of the fourteenth century, had been ordered killed by a council in session in a German city; and they were burned just without the walls of that same German city; and their ashes were thrown, with malice in the hearts of those who so ordered, in the classic river of Germany. The world had shuddered at that awful crime, and Germany felt keenly the disgrace. Such a thing was not likely to be repeated so soon. Besides, the princes of the

German states were friendly to Luther to a great extent, and many of them his adherents. The powerful Elector Saxony had stood between Luther and the emperor, the council and the many plots to entrap him. So when the Pope's legate appeared, with the final instructions of the Vatican lord, approval was not warm or general. The most the princes would agree to was to call a free council, unencumbered by Papal directions, and leave the question as to the disposition of Luther to it. The Pope could not agree to this. He had no power in Germany to force his will, and he had to surrender, though he never recalled his instructions for the execution of Luther.

The great reformer spent the remaining few years of his life in comparative quiet. He kept up his lectures and preaching, and his writings, to near the end. His departure was peaceful and hopeful; the declarations of Papal writers to the contrary notwithstanding.

The charge is well sustained; Rome tried to force Luther into her way of thinking. When he refused, she enticed, coaxed and pleaded. He still refused, and she tried to suppress, then to entrap, then to force, and at last to kill.

WHY THE POPES HATED HIM.

In reflecting over this treatment, and the spirit which induced it, and the course of Luther, it is seen that Rome had at least five reasons for her pursuit of him, and for killing him, if she had dared to do so.

A first reason was, that Luther stood up for a pure faith, and a pure religion. Rome justified the soul by works and penances, and by gifts of money. Luther made justification to rest in a living and pure faith in Christ. This teach-

ing was calculated to lead the mind away from the merits of the priestly office, and to locate the real issue of salvation in a direct personal relation of the soul with Christ. This would lead the world away from Rome. She had to fight Luther on this dangerous truth. Rome was consistent.

IF ROME IS CORRECT WHAT SHE HOLDS IS RIGHT TO-DAY.

Luther controverted the supreme right of Rome to rule above the conscience in the Church, and above the state in public affairs. In the early part of his career he held to the doctrine that the Pope was the representative of Christ on earth; but he was on a road that led away from such unhistoric and un-Biblical position, and he came to a point where he held that the mission of the Church was to preach the Gospel, and not to force the conscience and all thought into grooves set by Popes, sometimes ignorant and corrupt. This same conclusion made him deny the rights of the Papacy in purely state affairs. Rome was enjoying her temporal rule much more than her spiritual. There was more money and means for show and display in it. What could Rome do, but to seek the overthrow of Luther? If her doctrine be true, her ways are justified. Those who claim that the ways of Rome in America cannot be as they have been in other countries, in the past, are under obligation to show reasonable proof that her doctrines will be wholly changed. Her doctrines being what they are, she must return to persecuting and killing, and she is justified in doing so, if her doctrines are true altogether.

A third reason for Papal persecution of Luther was, that he stood for a high, almost ideal, patriotism and national

progress. He loved his country, and taught, in sermons, lectures and writings, a high type of devotion to native land. He united, as not yet had been done, religion and patriotism. He set Christian songs to the popular melodies, and very soon had all the nation singing into their hearts the Gospel of Christ, and at the same time felt the glow of love for their country and their own race growing brighter. This was in bitter opposition to the spirit of Rome. She does not inculcate love of country. Her professions of patriotism are always and everywhere a fraud. The countries where she has most control, are those in which there is the least to love, and no independent devotion can exist. Who cares to live in Ireland, Spain or Italy? They are the lands whose people find so little to hold them, that they leave as fast as is possible.

BIBLE TRANSLATORS ALL CONDEMNED.

A fourth reason for Rome's fight against Luther, was because he gave his people the Bible in their own tongue. It was a pure German, in which he translated the Scriptures, and the nation took to it fondly and generally. The man who leads a whole nation to reading the Bible is cursed of Rome. Wyclif, Huss, Cranmer, Knox, LaSarre—they have all been condemned. Rome had to oppose the German reformer, because he did what she taught was a dangerous thing. If Rome is right in her view, that the Bible leads men and nations into peril, then is she right in using all her immense power to restrain that evil. Is the fault of Rome one of acts, or of fundamental error of belief, which will keep her in turmoil with the nations as long as the Papal power is tolerated. Let the Roman Catholic Church go on its way in peace and liberty; but let the nations com-

bine to overthrow the Papal throne. This alone will give peace to the world.

A fifth reason why Rome sought the suppression of Luther was because he was a man of sublime courage. He had courage of thought, courage of his convictions, and courage of deed. He knew no fear. He lived for twenty-five years in almost daily expectation of death, but allowed it to have no restraint on his duty. Such a man the Popes could not endure. He was dangerous. Rome produces no such men in her fold, that are content to keep in it. A brave soul, working for country, and humanity, and God, can find no permission to labor in the Church of Rome.

One of the noblest utterances of all time, was that which Luther gave as his last words at Worms. When he closed his defense by saying that he could not and would not retract, for to act against conscience was unsafe and unholy, the emperor signified that that ended the matter. Luther added with impressive solemnity: "*Hier stehe ich, ich kann nicht auders; Gott hilp mir. Amen.*" "I cannot do aught else. Here I stand. God help. Amen."

THE PROTESTANT PATRIOT.

"As long as I'm a Protestant
I'm bounden to protest!
Come, every German musicant,
And fiddle me his best!
You're singing of 'the free old Rhine,'
But I say, 'No,' good comrades mine,—
The Rhine could be,
Greatly more free,
And that I do protest.

"And every man in reason grants
What always was confessed,
As long as we are Protestants
We sternly must protest.
And when they sing 'the free old Rhine,'
Answer them 'No,' good comrade mine.
The Rhine could be,
Greatly more free,
And that you shall protest."

Does the Roman Churgh teach that it holds the power to grant Indulgences?

An Indulgence is the remission of the temporal punishment due to sins, remitted as to their guilt, by the power of the keys, without the sacrament, by the application of satisfactions which are contained in the treasury of the Church. Dens.

What is Purgatory?

I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Pope Pius IV.

PART V.

ROME'S TRADE IN INDULGENCES—ITS POLITICAL EVILS—CORRUPT MONEY POWER.

In every nation, Rome's follies have most contributed to Rome's overthrow. Duping everybody else, she has often betrayed her infamous spirit to such an extent, that in disgust as well as indignation, men have arisen, in the might of awakened manhood, and thrown off her rule. The Popes hastened the Reformation, by their bigoted rule and miserly greed. The ambition of the Popes for money had quite as much to do with the cloud-burst in Europe, as did the cruelty of the councils, and the corruption of the priests. All things seemed to work together to show the nations the curse they were under, and to provoke them to come out from under it.

THE FIRST GREAT PROTESTANT NATION.

Germany was the first of the great nations to break entirely with Rome. England in the fourteenth century resented the Papal rule, and labored mightily for a reform

in the Church ; but the England of the fourteenth century had no idea of a Church other than the one, at the head of which was the Pope of Rome. The England of the fourteenth century remained in the Romish communion ; but the Germany of the sixteenth century found herself, by the force of her reform movement, driven entirely out of that Church, and going about establishing a great national faith, independent of Pope and council in faith and government.

The people of all ranks became thoroughly aroused. The country was powerfully disturbed, as never before or since. Political despotism was a part of Rome's rule, and her political tyrannies became too oppressive to be longer endured. Then, as we have seen, came the upheaval, which, in a single generation, turned Germany into a Protestant nation.

THE MOST GIGANTIC SCHEME FOR MAKING MONEY.

We have now to consider the most aggravating evil of the Pope's rule in Germany, and that which so terribly aroused Luther. Perhaps the Papacy reached the depth of its worldly infamy in the sale of indulgences. In all the ages there has not been such a gigantic scheme for making money. It was mostly, and at last only, a device to get money out of the people, throughout the world, for the Pope's exchequer. Such vast sums of money were gathered in by this means, and by that of the pilgrimages to Rome, that great piles of coin lay about the Vatican, and was handled with rakes.

WHAT AWAKENED THE LION IN LUTHER.

This was the evil that brought Luther to the front. And he was to give a blow, from which the Papacy would never

recover. Light was about to break forth! A thunderbolt was to fall! Europe was to shake! Nations were to be submerged! The people were to be awakened, and advance to a vantage ground of religious liberty, from which they were nevermore to be driven by Papal power.

THE ORIGIN OF INDULGENCES.

The origin of indulgences dates some four hundred years before Luther. The first recorded instance of an act directing it, was by Alexander II., in the eleventh century. At first these indulgences could only be procured at Rome, by appearing in person. The custom appears to have had its origin in the punishment which the Church inflicted for particular sins, and which, when the Popes wanted money, was remitted, by payment of a fine. It was certainly a rich vein, which Rome thus discovered in the exhaustless mine of human duplicity and superstition.

Let it be known and borne in mind, through this treatment of this stupendous fraud of Rome, that the only reason for its existence, and the only one to be discovered in history, was that of making money. All other devices had been worked for centuries, and a new one was thought necessary. The Pope wanted money, while the avarice of the priests was something surprising. It was a passion—a mania, indeed. To keep up their power and splendor, the Popes were everlastingly originating new plans to drain the countries of Europe of money. Every ecclesiastic had to give the Pope the first year's income. Besides this, they had frequent special taxes laid upon them. The most desirable vacancies were put up at auction, and sold to the highest bidder. Free gifts were constantly solicited, and extraordinary levies were continuously being made.

SONG OF THE POPES.

The Popes were more concerned for the increase of their exchequer, than they were for the moral welfare of the world. They begged the people to give money, instead of exhorting them to be pious. They resorted to all sorts of crime, and all kinds of fraud, for money. The song of the Popes in the sixteenth century might have been, as in fact was their spirit, that of money. Money, money, money; money from the princes, and money from their purses, give us money, oh, you people, or ye have our curses. Money was needed to carry on the Papal intrigues in the courts of Europe, and to keep up the extravagant pleasures of the court at Rome. Money was wanted to rebuild the cathedral of St. Peter's at Rome. The reconstruction of this cathedral had been determined upon by Leo X., the Pontiff of inordinate ambition and unmatched vileness of character. A magnificent piece of architecture is that cathedral, but every stone was placed with blood money. The understanding was that the money from the sale of indulgences was to go for that purpose, but little of it so went. The Popes of the sixteenth century were supporting the most extravagant, luxurious and profligate court in Europe, and the money had to come.

A general sale of indulgences was determined upon for all classes, and to be operated in all countries. It was skillfully studied out and so presented as to trap the people. They were to be taught to believe that they could secure certain benefits, blessings and pardons, by the payment of certain sums of money. The more money, the greater benefits and blessings. So religion was made a matter of little good except for the rich. It was a great resource the Popes were to work. And we shall see what financiers they prove to be.

An edict of Clement VII. declared the new doctrine an article of faith. The most holy teachings of the Scriptures were made to fit into this. Christ had shed more blood than was really necessary. This additional, or surplus blood, the priests had at their disposal, and would dispose of, for money, to give pardon to those who would buy.

PAGAN ORIGIN OF PURGATORY.

But this was only available for sins committed, after connecting with the Church. There was no opportunity on earth to expiate sins committed prior thereto; and for those committed even after joining the Church, and not absolved by the priests. Hence some provision had to be devised for this to be done after this life. The ancient Pagans had a notion that there was a purifying fire, in which souls were to be purified. Some of the early priests of the Church held to the same thing. It could be made a great source for gain in the Roman Church. So the Pope issued his bull, making *purgatory* a doctrine of the Church. He declared that men expiated in this place those sins not expiated in this life, and that indulgences could be purchased, freeing them from the sins that held them in bondage in purgatory. It is remarked how well the doctrine of purgatory, and that of the indulgences, suited each other. It was a double-header. It did great credit to a court that was after money, and cared nothing for the present or future welfare of the souls of its subjects. Terror was introduced, as an element to help coerce money from the people, for the release of their dead friends. In many churches, and along the country roads, rude pictures were put up, depicting the dead engulfed in flames of fire, and in an attitude of pleading, invoking help for their deliverance. These gross

Pagan pictures are yet seen in some Roman Catholic countries.

The living son could liberate his dead mother, the living husband his dead wife, the father his small babe, from these purgatorial flames, if he would pay a certain sum. In those dark centuries, when the unknown world made such a superstitious impression, upon the ignorant mind, what must have been the terror worked upon the poor, deluded people, by such teaching, such pictures, such a law of the Church?

AN OLD BOOK ON INDULGENCES.

The enormities of this Papal fraud are well vouchsafed by wholly Roman Catholic authority. In an old book of directions, issued for the use of the collectors of indulgences, it is stated, that on the payment of two reals apiece the souls, for which payment was made, would be freed from the pains of purgatory, and would go into Heaven, and would forever pray for him who had done so great a good.

What an inducement this held out for an ignorant man. He could liberate both of his parents from purgatory for about twenty cents; then his parents would continually pray for his good. The same money would enable him to help the dead, and the same dead to help him.

The original intent of the indulgences was to remove the punishment due for a sin, but came in the sixteenth century to remove the sin itself. And as a fact, the ignorant purchaser of an indulgence looked upon it as a soul-insurance, releasing him from further responsibility to God, for the space of one year. Belief in the efficacy of indulgences was wide-spread in the times we are considering. The people held what they were instructed in. They were

taught that the treasures of Christ's merits were committed to the Popes, bishops, and the Dominican friars. And these merits were given them to sell. That whoever would buy, should, by what they bought, be absolved from sins and crimes, committed, or about to be committed, and they could as well deliver their friends from the fires of purgatory.

Regular receipts were given, showing what the money was paid to the vender of indulgences for. The usual form ran: "Because you.....have given the said two reals for the soul of... ..and have received this bull, the said graces and plenary indulgence are granted to the soul, for which you have given this sum."

If an indulgence was bought once, it gave the holder a special benefit on his death bed, not enjoyed by others when they come to die.

FORM OF INDULGENCE CERTIFICATE.

If a man bought a plenary indulgence, it entitled him, at death, to receive, from his priest, an absolution, lifting the punishment due him in purgatory, and entitled him to immediate entrance into Heaven, without preliminary probation in purgatory. The formula of absolution to be given at death, and based on an indulgence already had, ran:

"And I absolve thee from all thy sins, crimes and excesses, which thou hast now confessed to me, and those which thou wouldst have confessed hadst thou remembered them, even though they are such as are reserved to the Holy Roman See. I grant thee plenary indulgence and complete remission of them all, and of the punishment which for them thou wast obliged to suffer in the life to come."

As the trade in indulgences was conducted in Germany, in the time of Luther, there was no benefit of the Gospel, which was not purchasable. The ecclesiastic who carried

them about with him, declared that he had the authority of Christ, of the apostles Peter and Paul, and the Pope. Then he proceeded to sell whatever was wanted, and needed. This grant of absolution specified that the holder was set free of one, or more, or all, of the following punishments and sins and crimes: First, he was absolved from all ecclesiastical censures, then from all sins, transgressions and excesses, how enormous soever they may be; all punishment awaiting him in purgatory on account of his sins; he was restored to the sacraments of the Church, unity of the faithful, and to that innocence and purity he possessed at baptism; when he died the gates of punishment were to be closed, and the gates of the paradise of delight were to be opened; and if he did not die at that time, it was stipulated that the agreement should remain in full force when he did die.

SCALE OF PRICES FROM AN OLD BOOK.

An authorized scale of prices was borne about, which stipulated the price to be paid for indulgences, covering special sins. This seems to have been capable of change, according to the country, or the greed of the agents. An old tax book of the sacred Roman Chauncery, designed for use in Spain, gives exact sums to be charged for the remission of the following sins:

For simony	10s. 6d.
For sacrilege	10s. 6d.
For taking false oath in a criminal case	9s
For robbing	12s.
For burning a house	12s. 3d.
For murdering a layman	7s. 6d.
For murdering a priest	10s. 6d.

In Germany Tetzel charged a special price for particular sins. He sold indulgences lifting the sin from

Polygamy, for - - - - - - - - - - - - - - $6.
Perjury, for - - - - - - - - - - - - - - - $9.
Murder, for - - - - - - - - - - - - - - - $8.
Witchcraft, for - - - - - - - - - - - - - $2.

He gave an ordinary indulgence to kings, queens and bishops for $25. In Switzerland, Samson sold a pardon for murdering one's father or mother for $1.00. In Holland this sin and crime were forgiven for $1.20.

DESCRIPTION OF AN INDULGENCE SALE.

The distinguished historian, Merle D'Aubigne, in his celebrated treatise on the Reformation, gives us this striking description of the dealers of indulgences, as they approached a town:

The dealers passed through the country in a gay carriage, escorted by three horsemen, in great state, and spending freely. One might have thought it some dignitary on a royal progress, with his attendants and officers, and not a common dealer, or a begging monk. When the procession approached a town, a messenger waited on the magistrate: "The grace of God, and the holy father, is at your gates!" said the envoy. Instantly every thing was in motion in the place. The clergy, the priests, the nuns, the council, the school masters, the trades, with their flags,—men and women, young and old, went forth to meet the merchants, with lighted tapers in their hands, advancing to the sound of music, and of all the bells of the place; "so that," says an historian, "they could not have given a grander welcome to God himself." "Salutations being exchanged, the whole procession moved toward the church. The Pontiff's bull of grace was borne in front, on a velvet cushion, or on cloth of

gold. The chief vender of indulgences followed, supporting a large red wooden cross; and the whole procession moved in this manner, amidst singing, prayers, and the smoke of incense. The sound of organs, and a concert of instruments, received the monkish dealer and his attendants into the church. The cross he bore with him was erected in front of the altar; on it was hung the Pope's arms, and, as long as it remained there, the clergy of the place, the penitentiaries, and the sub-commissioners, with white wands in their hands, came every day after vespers, or before the salutation, to do homage to it." This great bustle excited a lively sensation in the quiet towns of Germany.

CAPTURING A SHIP LOAD OF INDULGENCES.

No government in the world, in the sixteenth century, had such an immense revenue, as that brought into the Papal banks by the sale of indulgences. At one time the Pope received $100,000 a year from Spain. Leo X. agreed for awhile to help out the crown of Spain, and be content with $25,000 a year from that country. From the little kingdom of Venice he had $500,000 every three years. In 1575 the Spanish crown received $240,000 as their part of the revenue from the sale of indulgences. Gregory XIII. extended the sale to the people of Mexico and of India, from which countries he received immense sums to swell the Papal treasury. In 1709 the English privateers, in their lawless excursions on the seas, ran down and captured a ship, which proved to be loaded with bulls for indulgences. The cargo consisted of 500 bales, containing sixteen reams to the bale. As prices were then prevailing, this cargo of blanks, when disposed of, would have brought the Roman Church at least two million dollars.

MISSION OF THE ROMAN CHURCH IN THIS LAND.

As we read these astounding disclosures, bearing upon the greed of the Roman See, we are constrained to ask, if the Popes were engaged in saving souls, or in making money, and aggrandizing power? This suggests another question. Is the Roman Catholic Church in this land, using its energies in the spiritual mission of the Church, or in building up a great political and money power? History teaches most plainly, that the Roman Church has labored more earnestly to bring the world to the feet of the Pope, than to bring it to the foot of the cross. A study of the drift of the Church in our land, for the last twenty years, shows abundant proof of this. Zeal and greed are its two greatest energies, rather than zeal and piety.

Pope Leo X. took hold of the barter in indulgences with great spirit. It opened a rare chance for revenue, and it was not in the mind of any Pope to overlook such an opportunity. Leo had a mighty scheme in his plan for the extension of personal and Papal power. He would push the trade in indulgences in all the world, and accumulate vast fortunes to carry on the designs of the Papacy, and pay the enormous expenses required for the pleasures of the Papal court. Leo dispatched the indulgences to Germany, and designated Archbishop Albert commissioner to direct the sale. Albert was himself to have a goodly share of the money gathered in by the sale. He was fired with a desire to make the sale larger than any other country. He appointed the corrupt Dominican friar, Tetzel, his chief agent, and put him in the field. His work was that of the mountebank, and his morals were those of one. He had been convicted of crimes and vices of the gravest character. The Emperor Maximilian had ordered that he be put in a sack and thrown into the river. The Elector of Saxony

alone saved him. He was coarse, immoral, and without any conscience. There was not in all the German monasteries a lower character. He was just the man to speedily bring the traffic into poor favor, and hasten the Reformation.

STUPENDOUS DEMAGOGUERY.

Tetzel drove about the country in a carriage and three horses, with out-riders and heralds. He invented all possible devices, schemes and stories to defraud the people out of their money. He boldly and loudly declaimed, that so soon as they gave their money they were certain of salvation and the liberation of souls from *purgatory*. Here are some of the paragraphs taken from some of these vile harangues.

"Indulgences are the most precious and sublime of God's gifts.

"I would not exchange my privileges for those of St. Peter in heaven, for I saved more souls by my indulgences than he by his sermons.

"Indulgences save not only the living, they save also the dead.

"Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men, hearken to your departed parents and friends, who cry to you from the bottomless abyss: 'We are enduring horrible torment! a small alms would deliver us; you can give it, and you will not!'" The dreadful effect of such a declamation on an ignorant and deluded congregation was what the mountebank monk was after. It can be imagined. "Dull and heedless men, with ten groschen you can deliver your father from *purgatory*, and you are so ungrateful you will not rescue him. In the day of judgment my conscience will be clear; but you will

be punished the more severely for neglecting so great a salvation. Our Lord God no longer deals with us as God. He has given all power to the Pope.

"The very moment that the money clinks against the bottom of the chest, the soul escapes from purgatory, and flies to heaven."

Referring to the doctrine that the souls of Peter and Paul were interred in the churches called by their names in Rome, he exclaimed: "Those sacred bodies, owing to the present condition of the buildings, are now, alas! continually trodden, flooded, polluted, dishonored, and rotting in rain and hail. Ah! shall those holy ashes be suffered to remain degraded in the mire?

"Draw near, and I will give you lètters, duly sealed, by which even the sins you shall hereafter desire to commit shall be all forgiven you.

"Even repentance is not indispensable."

He closed the harangue with the loud cry: "Bring your money! Bring money! Bring money!" Then he would spring from the pulpit, run to the chest and throw in a piece of money, in sight of all the people, and so as to make a loud sound. In all the ages is there to be found a gigantic scheme so full of hypocrisy, and so loaded with bravado? Is this the religion of the Roman Catholic Church? Yet high authority has the boldness to say there has been no change, in spirit, in the Church from what it was in the sixteenth century. No such a stupendous piece of demagoguery has ever played its frauds upon the nations, as that organized and operated by the Papacy!

Then came the counting of the money, secured by this vast speculation in human sins, and through the capitalization of human credulity. The chest had three keys; one kept by Tetzel, one by the banking house at Augsburg,

and one was placed in the keeping of the civil authority. It was opened in the presence of a public notary, and the pile of money carefully counted, and entry made in books kept for that purpose. In spite of these precautions it appears that those in charge squandered large sums of the indulgence money.

DISREPUTABLE LIVES OF PAPAL AGENTS.

When a town was fully worked, and the money was counted, and entered in the books, the dealers gave themselves to amusement and revelry. They were found in low taverns and disreputable places. Sarpi, a Roman Catholic authority in history, says: "They led an irregular life; they spent in taverns, gaming houses, and houses of ill-fame, what the people had scraped together from their poverty." And Schrock declares they would sometimes, when they were in the taverns, stake the salvation of souls on dice.

The abominations of Tetzel were of the meanest and lowest type. At Magdeburg he refused to sell an indulgence to a rich woman, except she pay him one hundred florins. She consulted her confessor, a righteous man. He answered that God forgives freely, and does not sell his pardon for money. When Tetzel heard of this he declared that "such an adviser deserved to be burnt alive."

TETZEL'S GRAVEYARD TALE.

The utterly bad soul of Tetzel is shown by his course at Zwickau. The people had turned out *en masse* to procure indulgences for themselves and their dead friends. He was about to quit the town, with a large sum, which was counted

and recorded on the books. In the evening, the chaplains, a low and beastly set, called upon him to give them a farewell feast. He would do it, but too late; the money had been counted and sealed up. The amount was in the books. A plan was agreed upon. In the morning the great bell tolled. They knew that something unusual was to be up, and flocked to the Church. Tetzel mounted the pulpit and exclaimed: "I had intended to leave this morning, but last night I was awakened by groans. I listened; they proceeded from the cemetery. Alas! it was a poor soul that called me, and entreated to be delivered from the torment that consumed it. I therefore have tarried one day longer, that I might move Christian hearts to compassion for this unhappy soul. Myself will be the first to contribute; but he who will not follow my example will be worthy of all condemnation." The money came quickly. And that night Tetzel and the chaplains sat down to a merry feast, paid for by this very money given to release the poor soul that cried from the graveyard.

In the town of Hagenau a woman had purchased an indulgence, which certified that upon her death her soul should go directly to heaven. She died shortly afterwards. Her husband did not have a mass said for the good of her soul in *purgatory*. The priest of the place charged that he was guilty of contempt of religion, and had him dragged before the judge of the town for punishment. The husband handed to the judge the indulgence paper, which declared that her soul would go, in the moment of death, not into *purgatory*, but direct into heaven. "If after that," he said, "any mass is necessary, my wife has been cheated by our Holy Father the Pope; but if she has not been cheated, then the priest has been deceiving me." By such ridiculous predicaments the people saw through the fraud the Popes were

practicing upon them. From such proofs as these the ugly charge is sustained that the infidelity, which swept over Europe two hundred years later, was largely a necessary result of Papal rule and teaching.

THE TRAP TETZEL FELL INTO.

That many saw through the deep deception that was being practiced upon the people by the direction of the Pope, is shown by a vast collection of incidents, which are collated in the chronicles of the times. Such an incident is narrated in the Chronicles of Albinus Meissn, and is reported in the works of D'Aubigne. A man who had become indignant and disgusted with the impostures of Tetzel, went to him and asked if he were empowered to sell indulgences pardoning sins of intention, that is, those which a person intended to commit. "Assuredly," replied Tetzel, "I have full power from the Pope to do so." The man told him that he was anxious to take a slight revenge on one of his enemies, without doing him any bodily injury. "I will give you ten crowns if you will give me an indulgence that shall bear me harmless." Tetzel thought he should have more money for such a valuable permit, and it was agreed that it should be issued for twenty crowns. The man paid his money, and took his written permission, authorized by the Pope of Rome, to do injury to his fellow man. In a short while Tetzel set out to leave the place. In the deep woods, between Juterboch and Treblin, this man, with the permit to commit a crime in his pocket, with his attendants fell upon Tetzel and his servants. They gave the iniquitous monk a sound beating, and carried off the full chest of indulgence money the party had with them. Tetzel made a fuss that was heard over Germany about the indignity that was dealt out to him, a commissioner of the

holy father, the Pope. And the man who had performed this interesting deed, came forward, and showed the letter he had, and signed by Tetzel, and authorized by the Pope, exempting him beforehand from all guilt and responsibility. And Duke George, in whose province the act had been performed, ordered that the man should be acquitted.

IF FOR MONEY, WHY NOT FOR CHARITY?

The people were greatly concerned to know why, if the Pope could take souls out of misery and perdition, after they had left this world, for a certain sum of money, he could not do the same thing for sweet charity's sake? This line of reasoning led them to impugn the power of the keys, as it was called, which was held by the Popes. Since the Pope could free so many souls from *purgatory* for the money that was handed to him, why does he not deliver all those souls at once by a holy charity, and on account of the great misery of those souls? A dealer at Schneeberg was accosted by a miner, who asked if they were to really believe that the Pope has authority, on a penny being paid him, to redeem a soul from *purgatory*. The dealer declared that it was so. "Ah!" replied the miner, "what a cruel man the Pope must be, thus to leave a poor soul to suffer so long in the flames for a wretched penny!"

INDULGENCE CERTIFICATES USED AS MONEY.

It was the custom of the dealers in these letters of pardon to pay the inn-keepers, their drivers and those at whose houses they would take a meal, with these same indulgences. While in their dissipation, and at the houses of immorality, they would use the money taken in payment for sins pardoned. Well might all Germany have cried out

that the sale of indulgences was the abomination of abominations! It was a shameful imposture, a degradation of all religious sentiments, a crusade against common morality carried on in the name of the most high merits of Christ!

And what is to be said of the Popes who carried on this money traffic in salvation? They were as void of religion as their henchmen. They were mostly given to every device to make money, and gave very little attention to the moral advancement of the world. Without any concern for their own souls, they could have none for their subjects. They were devoid of religious principle, and had no reputation for any religious character. They issued no bulls against the immoralities of their lower clergy, because they had no example to set themselves. Their own court at Rome rivaled that of any in Europe for general dissoluteness, and immoral excesses.

These great outrages on the people in Germany would have been prevented to a greater extent by the rulers, but for the power of the Church over the state. Rome first gains the power and then corrupts the people. In Germany a large number of the prelates, bishops and archbishops had been made sovereign princes by Charles the Great, in the hope that this favor to the high persons in the Church would win them over to the interests of the country. Not so. These ecclesiastical princes were always ready to obey the call of the Pope, in opposition to the emperor. The archbishops of Cologne, Mayense, Treves, Salzhug, the bishops of Wurzhug, Eichstadt, Munster, Paderborn and Bamburg, the abbots of Fulda, Berchtesgaden, were, in this way, holders of independent sovereignties, and looked to the Pope for their authority and superior head, rather than to the emperor. And such is Canon Law. It will be well if our country take warning from Germany's blunder. There

is no compromise with the Roman Church. With her it is not only rule, *or* ruin; but it is rule, *and* ruin!

The extremities of greed, shown by Tetzel, did more than all else to unveil this fraud of the Popes. The people saw that the principal thing was to get money, and get as much as possible, and get it all the time. The sorrows, sufferings, doubts and oppressions of the people were met with utter indifference. As they began to see the shameful fraud that was being practiced upon them, they lost their respect, and then their confidence. Then all sorts of plans were laid to make the Papal agents expose their heartless spirit of gain. Tetzel spent two months in the town of Annaberg and took in a vast sum of money. In voice of loud appeal, he declared to the crowd, that the only means of salvation that they had within their power, was to purchase it from the Roman Pontiff.

When he was ready to quit the place he made one more supreme effort to secure yet more money. With threatening voice he cried out: "I shall soon take down that cross, and close the gate of heaven, and put out that sun of grace which shines before your eyes." In closing appeal he broke forth: "Inhabitants of Annaberg! bring forth your money; contribute liberally in aid of indulgences, and all your mines and mountains shall be filled with pure silver."

Still he lingered. At Easter he announced that he would distribute the indulgences to the poor, gratuitously, for the love of God. A poor young man, Myconius by name, happened to be present. He applied to the Tetzel commissioners, saying that he was in need of a free pardon. They replied to him that only those who stretched "forth a helping hand to the Church, that is, gave money, could share in the merits of Christ." "Give at least a *gros*," they said. "I cannot," he replied to them. "Only six *deniers*,"

they proposed. "I have not even so much," he answered. As he left he remarked, that what he wanted was what they had promised, "a free pardon,—and for the love of God. You will have to account to God for having, for the sake of six *deniers*, missed the salvation of a soul." The populace saw through this, and the trade was at an end in Annaberg.

The way in which the sale was introduced in Germany was in its whole arrangement a speculation, which in shameful manner involved the Pope. The manner of its introduction confirms all the other testimony about the corruption of the Papal court. Any court of justice would now put him, and his German archbishop, in prison, for such high attempts to get money under false pretenses. In this is shown the purely worldly spirit which had taken hold of the Papacy, and dominated the Roman Church.

It came about in this way. In all the countries around, prodigious sums of money had been collected by the barter in sins. A German archbishop saw a rare chance to make a great sum, and at the same time put himself on a good basis with the Pope. This was Albert, who at twenty-four had been made archbishop of Mentz and of Magdeburg. At the same time he was made the elector of these same kingdoms, so that he was both ecclesiastical and civil ruler. He was frivolous, profane and licentious. His court was one of the most gorgeous and extravagant in the empire. He took copy of the court of his Church at Rome, and, on a smaller scale, rivaled it. To carry on such a court he wanted money, and a great deal of it. In addition to his expensive rule, he had to pay for his *pallium*, which was a costly affair. This was an ornament made of white wool, decorated with black crosses, and blessed by the Pope, and bestowed by him on the archbishops, on their appointment to office, and as a sign of their jurisdiction and authority.

It cost from twenty-six to thirty thousand florins. The Pope wanted his money for this.

Albert formed the plan of making some money in the same way the Pope did. He proposed to the Pope to take a "contract for the sins of Germany," as it was termed. The Popes had been in the habit in this way to farm out the sale of the indulgences in the several countries of Europe. Leo accepted the proposal of Albert and stipulated, as a condition of what he thought favorable terms, that the *pallium* was to be paid for at once. But he was to make money out of the indulgences to make payment. Now, to meet the Pope's condition, he had to borrow anew. His debts were heavy. He had but one way to secure the parties from whom he should procure the money. He would mortgage the sins of the people, which now had a certain money value attaching to them. The banking house of the Fuggers made the loan, accepted as security this bond made to represent the money, which the people would pay to have their sins taken away. It was in this way that the Fuggers were made cashiers for the sale of the indulgences in Germany. As soon as possible the market was opened up in one town after another, until the whole country was visited, except Saxony, where the elector put every obstacle in the way.

If this whole procedure indicates anything, so much as it does a great money making scheme, it is hard to tell where that other thing appears. The Popes sold every thing. Rome was a great distributing point for Papal goods. To forgive a sin cost from a few pence up to twelve pounds; to get permission to commit a crime would cost considerable more, but still was a mere matter of money. An archbishop's *pallium*, or insignia of office, cost from twenty-six to thirty thousand florins; while a cardinal's hat

cost thirty thousand florins also. And thus everything was disposed of, and is yet, for money.

Roman Catholic authorities have no answer to this, which they can support with evidence. Their papers, documents and books have been found, and these produce a terrible showing against them. Their councils have acted upon these schemes of the Popes to make money, and the cardinals have considered them. A powerful party defended the indulgences in the council of Trent, though the infamous evils of the Tetzel campaign were before them for their enlightenment of the low traffic.

Truly in this sixteenth century the love of money was the root of all evil in the Papal Church. The Popes loved money, because by it they could purchase all the pleasures, dissipations and luxuries which their wicked hearts craved; and with money, if they could only get enough of it, they could procure all the power and glory, which the world had to give. By money they could make that show which the world would be held by, because dazzled with. The cardinals wanted money, because with it they could live in show and ease, and pave their way to the Papal throne. When the throne of Rome became vacant, there were those on the bench of cardinals, who bribed other members to vote for them. The cardinal with the most money got the Pope's crown. The bishops and archbishops wanted money, because they, too, kept up the same grade of show and luxury as the Popes and cardinals, only on a smaller scale. The abbots and priests wanted money, because they lived in indolence and debauchery, and on the rich viands of the market. The greed of the priest was no less than that of the Pope; in his sphere he spent quite as much as did the Pope.

Thus was the campaign for money the waste of the nations in this century in Europe.

The traffic in indulgences fostered a regular gaming spirit in the Papacy. Many of the Popes hesitated before no chance to make money. No set of gamblers ever showed an utter lack of principle and honor, in practicing their schemes, than have many of the Popes. This greed on the part of the Popes led to a like spirit in the lower orders. The most exorbitant prices on the indulgences were fixed by the local agents, and the Popes gave no objection. Preachers in the pulpits labored hard to frighten the people into buying the indulgences. They got a commission on what they sold. They went to the extreme of measures, and resorted to any argument to drive a sale.

In some of the countries, the office of treasurer of the fund was out on bids. These bids were for the whole country, or a particular district. The highest bids were taken, and these again were let out at a sort of auction. They would bid against one another, and so run up a big price. The priest had to announce this in the Church, whenever the indulgences were for sale. If he neglected it he took the risk of excommunication. Every power in the church had to be brought into use, by order or assent of the Popes, to force money from the people. If this spirit be taken as a guide for some reflections on this same Papal society in the world at the present time, it may lay before our reason a scheme equally universal and full of greed, if less vicious, to extort money from every class. A great many things in our country are not allowable for Roman Catholics, according to their Church law, which are in perfect accord with the laws of the land; but all of these are attainable by paying certain stipulated sums to the priest or bishop. How a sin can be made a virtue, by paying fifty dollars to effect the change, is beyond the reason of any but a high official in the Roman Church.

Any order of society, religious as well as commercial, which will resort to any and all ways to make money, will make any and all sorts of use of that money to attain its ends. If corrupt in gaining a money power, it will be equally corrupt in exercising that money power. If the Roman Church is in the habit of making use of fraud and crime to gain money, then will it devote itself to fraud and crime to overcome laws, constitutions and institutions not to the liking of the Popes.

The hardships to which the sale of indulgences exposed the poor are indescribable. They were often induced to purchase on credit. When the term of credit had expired, and they found they were unable to pay, they were shamefully treated for an evil entirely beyond their making. An interdict was placed on the entire parish. Any article, worth double the amount of the debt, could be taken and sold at public auction. Many lost the little they had possessed by restrictions on their poverty. Personal effects and household goods were taken away by the Church agents.

No class of people have been duped by the Roman Church like the poor. They have been studiously kept in ignorance and superstition, in order that they the more readily submit to this plunder on their little earnings. There are two enemies of the poor Roman Catholics in this country of unremitting injury, and yet they do not seem to think them so. One is the saloon, and the other is the priest, which is to be taken here as the representative of the whole Catholic hierarchy. This ecclesiastical draining of the poor often reduces them to beggars and subjects of charity. Then their own priests and bishops turn from them, and thrust them out to starve, or be cared for by their more charitable Protestant neighbors. Perhaps fifty

per cent. of the beggars at our doors are those who have given almost daily to the Roman Church. Roman Catholics constitute not over one out of ten of the population with us, and they furnish one-half of the unfortunate who apply to our doors or institutions for help, food and shelter.

Protestant churches and pastors testify that a large number of those who ask food and bed of them are Romanists. And when they are inquired of as to their solicitations from their priests, they plainly tell that their priests do not help them. In a large city on our coast a great conflagration deprived, in a few hours, a couple hundred families of shelter and household effects. It was less than two hours that a Protestant church was opened, and, with beds on the floor and meals being cooked, the poor wanderers were invited in. Many of them remained several days; dozens were aided to pay rent and purchase stove and bedding for a new home, by this same church. Most of these were Catholics. In the same section was a Roman Catholic Church, to which these people belonged. The priest of that church said he would not open his church if the whole town was burning. A Catholic church was too sacred for such use.

In a large city in our southwest is a great Roman Catholic institution of the Sacred Heart Catholic Sisters. This structure was built by begging, as are all their institutions. These sisters had told many a beautiful story about how they were relieving the poor and those in distress. Some of the Irish Catholic poor, who were in the last hours of a distressingly hard winter, and who had no money for either meals or shelter, thought they would try the charity of the very institution to which they had often given money. Fourteen of them appeared at the door and asked

for a cup of coffee. They were all taken to the police court the next morning, upon the complaint of the sisters.

In one of our large inland cities one of the best known charity workers is connected with three of the principal charity institutions. Two of them are entirely non-sectarian. They receive their aid wholly, however, from Protestants. Nearly one-half of those who apply for aid, and those in most distress, as a rule, are Roman Catholics. So it appears that the Roman Church, by its unjust extortion on its poor, becomes a direct means of poverty to its own members, then refuses to render them aid when they become wholly dependent upon charity; and still worse, will not contribute any aid to wholly non-sectarian institutions, to which Roman Catholics send ten times as many inmates as they should, on the basis of their per cent. of the population. In this same city a man left one million dollars, the income of which was to be devoted to the Roman Catholic poor of the city. No one has been able to tell where that sum is used for the purpose directed in the will of the donor. Here is an instance, and it has counterpart in all our cities, which indicates a wrong which must be righted. The evils it will hatch for us in the near future, if left alone, will be past correction.

This is a natural digression, leading off from the consideration of the traffic in indulgences; for by the heavy drafts the Church made on her poor in the trade of the indulgences, and a score of other schemes, and by her failure to instruct the members in the ways of domestic economy, has largely come the distress, in which is found most of the Catholic populations of the world. Then it is to be borne in mind that all this is a direct injury to the nation. Men of public spirit, and those who have the public weal on their

hearts, would do a service to their country to seek some remedy, and encourage the country to apply it.

The sale of indulgences did not terminate in Germany, or in the sixteenth century. It spread over the world, and came down the centuries. Benedict XIV. in 1743 granted the Knights of Malta a license to sell indulgences at a price to be fixed by themselves. The Pope was to fall into possession of a large proportion of the sale money; and the Knights were to retain the balance, and they were to run the scale of rates up as they saw fit. Their purpose was to accumulate money, not release the people from their sins. It is but natural to suppose that the practice was altogether bad and hurtful to morals.

In 1778, Pius VI. granted a license to Ferdinand IV., of Naples, who depended upon this means to increase his revenue. Here and there an instance is found of Papal grants, authorizing the trade of the indulgences to be prosecuted in some country. It is quite evident that the sale has gone on from the sixteenth century to the present, under the direction and license of the successive Popes.

STILL RUNNING AS A MONEY SCHEME.

Pope Pius IX. issued his grant authorizing the trade in indulgences to be carried on in Spain. This was in 1851. The Pope was to receive a certain share of the money; and the balance was to go to the bishops. The fund of the bishops was to be used for pious uses. In 1859 it was ordered that the part falling to the bishops was to be expended on the service. In 1859 the amount of the indulgence money in Spain reached three million pesetas. And, while there is no reliable statement at hand of direct amounts, it is estimated that the annual sum now received

in Spain from the indulgences is fully three million and a half of pesetas, or over a million dollars and a half.

A MOUNTEBANK FINANCIERING.

This mountebank financiering in the Roman Church has had great force in binding upon that Church those evils which are to be deplored on the common grounds of morality. That the indulgences were the source of many of the gravest crimes, the Roman authorities give ample evidence. Pius V. declared the indulgences rendered men more prone to sin, in the confidence that they could purchase remission for a trifling price. He declared that simony was one of the scandals caused by the indulgences. The ruling princes of Saxony, in the time of Luther, would not permit the sale to be carried on in their provinces. They were indignant at the vice and crime which accompanied the traffic. Neither the Franciscan nor the Augustine monks would have any part in the shameful commerce in sins. The Dominicans took naturally to the trade, as they were not at all concerned with matters of conscience, while the other orders in Germany, especially the Augustines, seemed to have felt some little moral restraint.

The sale of indulgences is still a traffic in the Roman Church. In Spain it is a means of considerable profit to the priest and bishop, and likely to the Pope. In the provinces where the greatest ignorance prevails, it is continued in with largest success.

The people are led to pay their money, believing that they in some way are purchasing relief from sin. Those who can afford to give large sums, feel encouraged to commit sins, as their money has a purchasing power with the church, which can relieve them from the guilt and consequences of sin. The condition prevails, though to a less

extent, in the south of Italy. The Papacy has reduced Italy to beggary, and can and does dupe the people, though not as much as formerly.

In Ireland the Papal schemes for making money enjoy a rich field. No portion of the world, considering the poverty of the country, gives so liberally to the Peter's pence gift to the Pope. The way in which the ignorant and superstitious Irish are duped by the priesthood is a moral mystery. It has taken centuries, almost ages, to reduce that once great people. But when a race is so deteriorated by knavery and fraud, it seems almost beyond recovery.

HOW THE PRIESTS DUPE THE IRISH.

The Irish have been led to believe that St. Patrick was the greatest of all Irishmen, and the greatest of all Roman Catholics; while the fact is, he was not a Roman Catholic at all, and was a Scotchman by birth. In all soberness the Irish peasantry, around the beautiful lakes of Killarney, will describe the way in which Patrick drove the snakes from that country, while the science of natural history shows that reptiles never existed in that country, and could not. It is not ludicrous slander invented against the superstitious Irish, of the lower counties of Ireland, but a fact confirmed by frequent affirmations of those defrauded victims of the priesthood, both in Ireland and those who have lived for years in this land, that the priest can, as a punishment for disobedience to the Church, turn a man into a rat. They affirm authenticated instances where it has been done.

THE POPE A GAMBLER.

On the table of the author is an indulgence card issued by authority of the Church, and for use in Ireland. It directs the money to be sent to "*Sister Catherine Norris Superioress, of the Sisters of Charity, Ballaghaderin, County*

Mayo, Ireland." On the card is a cross, with an ornamental border, and the arms of which are divided into sixty small squares. The people are encouraged to go out and "collect five cents for every small square, (piercing the same with a pin) till the sixty are full." This money is sent to the "*superioress*," and, in return, an indulgence for three hundred days is given. It is declared this *indulgence* is a balance against past offences,—that this money purchases relief from sin; in addition, it guarantees divine grace to resist temptation. And it is promised that, in addition to all this, souls in purgatory shall be benefited to the extent of three hundred masses. And all this fraud, for which some one ought to be responsible before the law, is carried on under the cognizance and with the approval of the Irish bishops. And the Pope knows of it, and prevents it not. To gamble on the credulity of an ignorance, manufactured by the Church, is the worst form of gambling. That the Pope would sanction this is not strange, when it is remembered he realizes on the gambling operations at Monte Carlo.

LOW CONDITION OF THE IRISH CHARGEABLE TO THE PAPACY.

That the low condition of the Irish has been brought about by Papal rule, is held by those most competent to judge. The Duke of Wellington in his deliverance on the Roman Church in Ireland says: "I must observe, that nobody can have looked into the transactions in Ireland, for the last hundred and fifty years, without at the same time seeing, that the Roman Catholic Church has acted on the principle of a combination; that this combination has been the instrument, by which all the evil that has been done has been effected, and that to this cause the existing state of things in Ireland is to be attributed."

PROCURING MONEY UNDER FALSE PRETENCES.

Indulgences and the mass are near akin. The priests can pray a soul out of purgatory, but they must have money for doing so. The consequences of sin put, and keep, for a time the souls of all Roman Catholics in purgatory. The money paid for masses for the dead is to purchase relief from the punishment of sin; while the money paid for an indulgence for the living is to purchase relief from sin itself. The two are a terrible fraud. Their custom in our country is a severe reflection on the intelligence of Roman Catholics. The mass is continued in every Roman Catholic Church in the land. But it is not generally supposed that any attempt has been made in the United States to sell indulgences, yet such is the fact and a present fact too. They can be bought in the city of Boston. They are purchased by ignorant people, who believe there is a virtue of some sort connected with the bit of fancy work, made by the nuns, and blessed by the bishops. It is claimed that all the money procured, by the sale of these indulgences, is devoted to charity. Should this be true, though it is to be gravely doubted, it is none the less a fraud, which should be prosecuted under the law against procuring money by false pretences.

INDULGENCES SOLD IN UNITED STATES.

A very little while ago a priest in Pittsburgh issued and circulated a printed circular, authorizing indulgences, for the benefit of a shrine of the Virgin Mary, in his Church. This circular describes at length the shrine and its history; enlarging upon the spiritual benefits to be derived from prayers made to Mary at her shrine; specifies particular days when the prayers are particularly beneficial; declares

that indulgences have been duly authorized for the benefit of the patrons of the shrine; explains how these indulgences secure relief from sin, and its penalties, both for the living and the dead; and in closing, directs how this indulgence money may be sent to the priest, through the mails.

In this circular are found abominable falsehoods, gross deception, criminal intent, and shameful idolatry. And yet the whole affair is under the care and patronage of, and in perfect accord with, the Roman Catholic Church. Where there are such unseemly immoralities in religious things, what is more to be expected than stupendous political hypocrisies on the part of the Romish priests and bishops in our country?

The principle underlying moral and religious life will appear in political action. If fraud and deception are means in use, in Church management, they will be found sixty-fold more potent, in political conduct. The religious methods of the Papal Church, in the United States, should not be overlooked, in their bearing upon the political propensities of the Papal power. The despotic spirit of the Papacy is in incontrovertible variance with our free institutions; while its well known ecclesiastical fraudulent methods cannot but defraud us of our liberties. Ecclesiastical deformities mean political enormities!

The position of the Roman Church on indulgences is very cunningly shaped, and such resort is made to sophistry that the unthinking section of that Church, which is by far the largest of her communion, can be easily deceived. The Council of Trent, the findings of which we are specially told are in authority now, held that: "Whoever shall affirm that when the grace of justification is received, the offense of the penitent sinner is so forgiven, and the sentence of eternal punishment so reversed that there remains no

temporal punishment to be endured before the entrance into the kingdom of heaven, either in this world or in the future state in purgatory, let him be accursed."

From this deliverance of the Council of Trent, it would seem that not sin itself, but the consequences and penalties of sin, were lifted by the power of the indulgences. And this teaching is carried out by the opinion of Bishop Challoner, in a work entitled, "The Catholic Christian Instructed," in which he says: "An indulgence is simply a remission or mitigation of those temporal punishments which the sinner still owes to the eternal justice, even after the forgiveness of the guilt of his offense." It is in such an understanding of the doctrine that Bishop Frederick issued the following indulgence petition to the Pope, as reported in Sadlier's Directory for 1871: "Saint Patrick's Day. Most Holy Father, James Frederick, Bishop of Philadelphia, most humbly begs that your Holiness would deign to grant to all the faithful of his diocese who, having duly confessed and worthily approached the holy Sacrament of the Eucharist on the feast of St. Patrick, shall visit their representative churches, a plenary indulgence, which may be accounted every year, and which may also be applied in favor, aid or assistance of the souls in purgatory." This indulgence was granted over the seal of the Pope's secretary.

A HORRIBLE DOCTRINE.

This understanding of indulgences is silly and fraudulent enough. But a much more extreme view is taken, and taught, by the less scrupulous authorities of the Papal Church. Perrone, a distinguished Roman Catholic theological lecturer, says: "Indulgences free a man from obligation to punishment, not only in the sight of the Church, but also in the sight of God." Charles Butler, another Roman

Catholic theologian, says that his Church "has received power from God to remit temporal punishment, partially, or wholly, including suffering in purgatory." John Milner, a Roman Catholic theologian, declares: "It is the received doctrine of the Church, that an indulgence is an actual remission by God himself."

On such extreme teachings, Tetzel was justified in his appeal to the people to buy remission of their sins. He did not use extreme words when he said: "Draw near, and I will give you letters duly sealed, by which even the sins you shall hereafter desire to commit, shall be forgiven you." Nothing here said about the temporal punishment attaching to sin in this life, but *sin itself*.

BLASPHEMOUS UTTERANCE OF THE PRESENT POPE.

Worse, and still, the present Pope, Leo XIII., holds to the efficacy of indulgences over sin itself, and has authorized them, and himself granted them. Upon the occasion of his golden jubilee, but the other year, he issued indulgences in a sort of a general way, as an inducement for his subjects to come to Rome, and spend their money. After inviting both sexes to make a pilgrimage to Rome, on the occasion of his jubilee, to offer him that honor and obedience, due the supreme authority conceded to him from God, and on the condition that they are penitent and have confessed, and have partaken of the communion for the extirpation of heresy, the conversion of sinners, and the exaltation of the Church, he "concedes to them"—this is his language—"*full indulgence, and remission of all their sins; which indulgences, all and each, remission of sins and condonings of penances, can be applied also to the souls detained in purgatory, and it is our will that they be conceded for this year only.*"

In the year 1888 this same Leo XIII., issued a permit to Prince Amadeo to marry his niece. Certainly this is a crime, by the laws of Italy. Certainly it is a sin of incest, by the laws of the Church. The Pope granted an indulgence for this Prince to live in a continued state of incest. And he did it, according to his highest authority in the Church, in that country, because the "Prince and Princess have deserved well of the Church." Here is the whole spirit of the Romish Church. Serve the Papal Church zealously and faithfully, and no matter what crimes or sins are committed, or desire is entertained to commit, they can be condoned, aye, they will be authorized—on the payment of a little money—and the quality of evil, which attaches to such sins, will be abated, and the punishment, whether of this life or the next, which is consequent to them, will be remitted.

POLITICAL SIDE OF THIS DOCTRINE.

The political side of this doctrine is readily seen. If the Pope holds the right to issue a permit to commit one crime, and Leo did this very thing against the laws of Italy, then he can grant the right to commit any crime. And upon his ignorant subjects—purposely kept in ignorance for such reasons—the power of indulgence from the consequences of sin and crimes, goes far towards increasing the disposition to both sin and crime.

It is difficult to conceive of a greater evil for a nation, than for a considerable number of its citizens to believe and hold, and, when occasion comes, act out the belief, that crime against law, human or divine, may be committed, and a man, whom they serve, has a power to efface all the moral consequences. Persons who hold such a view of Papal ability to deal with sin, are dangerous elements in the social order, possess very low and indistinct ideas of the general

rights of the community, and are sure to display a heart of treason in the hour of a serious crisis, involving a conflict between duties to country and to Pope; while they are more subject to the peculiar conditions which provoke both sin and crime.

ROMISH RIOT AGAINST FREE SPEECH.

It is well to put on record two instances, of recent occurrence, to illustrate these two last statements. Our public dispatches are burdened with the reports of a riot, of immense proportions, in a southern city. A lecture was announced on the political evils of the Papacy. A secret Roman Catholic society declared it should not occur, and took measures to prevent it, lawful measures at first. The ignorant Roman Catholic population was inflamed. When the municipal authorities declined to interfere to prevent free speech, a howling mob, thousands strong, surged about the hall, broke in every window, threatened the life of the lecturer, and endangered the lives of several hundred citizens. The vicar general of the Roman Catholic Church failed to control the excited mob, the police were powerless to quell it, and the military had to be summoned to drive it back with the bayonet. When the commanding officer of the State troops approached his men, to detail a company to guard the lecturer to his hotel, a company of Irish Catholics, belonging to the command, asked to be excused, and the officer in command saw fit to grant their request. That is the situation always, with the element strictly holding to the power of the Church to relieve them of the moral responsibility attaching to broken vows, and violated obligations. In the emergency of a conflict between the sovereignty of the country, and the sovereignty of the Pope, Roman Catholics of the ignorant and bigoted type are disloyal to country.

EFFECT OF INDULGENCES ON CRIME.

The relation between an indulgence-selling Church and the criminal classes, is shown in our daily observation of current facts, and particularly by examinations made in criminal statistics. This latter class of evidences is most overwhelming, that the Roman Catholic Church, constituting not over twelve per cent. of the population, furnish over fifty per cent. of the graver crimes. The sheriff's office in San Francisco has lately furnished a list of the murderers executed in that city, since its incorporation. The report stipulates their nativity and religion. The whole number of executions reported being twenty-seven, it is somewhat startling to be told by this report, that only seven were natives of the United States, while Germany and Austria furnished but two each, and England, Spain, Italy and China furnished one each. The remaining twelve were natives of Ireland. As to their religion, three had none, one was a Pagan, one held to the Presbyterian, two to the Methodist Church, and the remaining twenty were Roman Catholics. This report does not state how many, guilty of the crime of murder, were never executed. The power of the Papal Church in saving her people from the penalties of just laws is widely known.

The Papal Church has not in any way, at any time, discredited, disapproved of, or repudiated the doctrine of indulgence, the inquisition, or the Papal claim of the sovereign power of the Popes over the moral thought and conduct of its subjects, in the domain of the political as well as spiritual. Because of this solemn fact, modern Christian civilization must more and more stand aloof from the ecclesiasticism of the Papal Church.

TO SWITZERLAND.

"When bribery can show its face,
There Freedom has no dwelling-place;
Freedom must stand by Bravery,
Sheltered and guarded evermore,
Amid the bloody ranks of war,
Amid the fearful dance of death;
Let gleaming swords drawn from the sheath,
And sharp-edged spears and axes, be
My guardians, golden Liberty.
But where a Freeman's heart is met,
And by a tempting bribe beset,
There noble Freedom, glorious boon!
And name and blood of friends too soon
Are cheaply prized; and rudely torn
The oaths in holy covenant sworn."

Does the Roman Church knowingly perpetrate frauds upon their own people?

There was there an image of the Virgin Mary, which had the miraculous property of weeping. Many a time have I seen it, with the big tears trickling down its cheeks, and I, as did all others, believed it to be unquestionably a miracle. When the insurgents penetrated into the chapel, as I have above stated, they tore the image down from its niche, and discovered behind its head small tubes conducting from a basin in which water was poured; and thus the image wept.

In the town of Baguet was a figure of the Savior, which had the property of sweating. This was called a miracle; but the insurgents who tore it down, with its fellow idols, found that a vessel of boiling water was placed beneath the statue, and the steam was carried through the tubes over the body, and issued through small holes, or pores.

Life of a Spanish Monk.

PART VI.

THE PATRIOT CAUSE IN SWITZERLAND, AND ROME'S PAST AND PRESENT HATRED FOR LIBERTY.

The little countries on the map of geography, have held the big nations in the book of history. Quality counts, rather than quantity. Character is heavier than numbers. A few people, in a poor country, with poverty and God on their side, contribute more to liberty and morality, and consequently to the elevation of the race, than a large population, in a vast territory, with great wealth, but without God.

Careful readings in the history of civilizations do not make us overly hopeful as to the accomplishments of the highest moral results in duty performed, heroic efforts for improvement made, and happiness enjoyed, where the governmental domain stretches over a vast continent; on the contrary, that legislation of a moral cast, and those noble sentiments of liberty, which best inspire life in a people, and all of which best conserve the highest welfare of a na-

tion, have mostly had their most distinguished illustrations in the small countries, whose geography would prove comparatively insignificant, were it not for the largeness of their history. Compactness and intensity, rather than extension, have figured in the history of the development of religion and freedom. Patriotism works a more uniform cohesion, and heroism is more evenly diffused in the small countries. And here, too, laws are more in accord with the interests of all sections, and institutions are more in touch with all the people. There is more of sameness in custom, and unity in thought, which may retard variety in civilization; but they will, on the other hand, contribute to solidity of national character.

THE GREATNESS OF THE LITTLE COUNTRIES.

Compared with the immense plains of mighty Assyria and great Chaldea, Palestine is no larger than the palm of the hand. Yet from this small land the world had brought to it a divine system of religion, with all its heavenly institutions and uplifting impulses. Little Greece is only a rocky peninsular, sliding down the side of the Ægean, and extending out into the wild waters of the Mediterranean. Yet in little Greece philosophy was born, dramatic poetry took its highest flight in ancient times, and art, bearing marks of richest genius, reached its maturity.

Place a golden thimble at the right spot on the map of Europe, and you have placed a dome over entire Moravia. Yet in the noblest motives that can actuate the human breast, in religious hymnology, and in Christian missions, diminuative Moravia walks off with the palm, and there are none to dispute. Standing on the lower tier of the Swiss Alps you can look out across entire Piedmont. Yet here

the flames of religious freedom were brightly burning when they were not to be seen elsewhere in Europe; and Papal Rome required ten hundred years to extinguish it, and then it soon came forth again.

Scotland has an area of but thirty thousand square miles; but the magnitude of Scotland's contribution to liberty, religion and the sterling forces of civilization, mark it as a great country, and in some respects beyond comparison; and in the mighty achievements of exploration and missionary enterprise none of the large nations need compete for the admiration due.

THE LARGEST CONTRIBUTIONS TO LIBERTY, EDUCATION AND MORALITY.

Switzerland is about half the size of Scotland. But her work, for both patriotism and religion, has made for her a fame which will never pass from the memory of scholars. All of these small countries combined, Palestine, Greece, Moravia, Switzerland and Scotland, would make an area less than one-third of the size of the state of Texas. Nor should it be forgotten, that at least two-thirds of the surface of these little countries are taken up with sterility—morasses, lakes, rivers and inaccessible mountains. But one-third is fit, therefore, for habitation and cultivation. The combined population of all these countries at no one time exceeded twelve and half million persons. And yet, in the valors of war, the arts of peace, the blessings of religion and the conservations of liberty and education, these little nations have attained to greater heights in mental and moral acquisitions, and made vaster consignments to human thought, than the large nations. We argue nothing from this, but only state an interesting and wholly overlooked fact, which the

history of civilization teaches in many an impressive lesson. While the great kingdoms, in size, have wrought at the mill of ambition, to grind out pride and vanity, which have ripened into weakness and licentiousness, and consequently have hurried these nations forward into decay, the small nations of the world, equipped in moral, rather than physical strength, and actuated by motives, rather than moved by impulses, have originated great systems of thought, prosecuted vast and healthy reforms, have been the first to champion the rising cause of liberty, and have glorified themselves by giving honor to the truths born in the heart by the spirit of God. The least in size shall be first and greatest in high esteem of the ever extending future. Herein is shown the truth of Scripture, "God hath chosen the weak things to confound the mighty."

SWITZERLAND THE PICTURESQUE.

Picturesque Switzerland! Majestically enthroned amidst its enormous waterfalls, the Reichenbach, with its seven falls, and the Liesbach with thirteen, while the Stanbbach has a lofty plunge of one thousand and one feet; its nearly five hundred wonderful glaciers, one in the Bernese Oberland thirteen miles long and nineteen hundred and sixty-eight yards wide; its nearly one hundred lakes and Alpine tarns, in whose blue-shaded waters are mirrored the gorgeous beauty and grandeur of the Alpine scenery.

Among these small countries, holding a distinguished place, and doing a distinguished work in the cause of human liberty, is that of Switzerland, sitting humbly beside her little lakes, but lifting her Alpine arms, whose hands are gloved with the pure white of the perpetual snow, into the sky-heights, from whence she draws her inspiration of

freedom. The very impressions of Swiss scenery upon the mind are those of religion and patriotism. A race is braver, more free, and ought to be better because of such an habitation. As the day draws to a close in Switzerland, the last light of the setting sun falls upon the long range of snowy peaks, and the Alpine after-glow is on, and the effect on the mind is most solemn. Those great battlements, lofty towers, and graceful pinnacles are all ablaze with the streaming fire of the dying day, while down in the valleys are reflected dark shadows, mountain ridges, forest ranges, and snowy cliffs. The writer of this book, years ago, on the upper deck of a beautiful little craft, gliding over the clear waters of Lake Lucerne, and about to leave the country, wrote this last impression of Switzerland: "Switzerland is one great cathedral of nature, unmade by human hands, and ought to be unprofaned by Romish priest. The lakes are the naves; the dark caves and ravines are the crypts; the little valleys are the chapels; the glacial caverns are the confessionals, where God alone hears the confession; the mountains are the galleries; Mont Blanc is the mighty dome; the Alpine heights are the pinnacles and turrets; the basaltic rocks are the altars; the northwest winds are the choir, which, sweeping through the passes and over the peaks, play the anthems of eternal praise through the patriarchal pines. And that anthem is '*In Excelsis Deo.*'"

Oh! ye land of the Alpine snows! Thou art a country of glory, in the grandeur of thy scenery! Thou art equally a country of glory, in the display of the moral grandeur of thy lovers of liberty and thy champions of truth!

SWITZERLAND'S LANGUAGE TO AMERICA.

This small country was the home of one of the greatest reformers, and the field of a majestic struggle for political

and religious rights. The ancient and noble Swiss race had been betrayed into a willing recruiting ground for Papal hirelings, through the deceptions of the Popes, and this reformer led his fellow Swissmen to throw off the yoke, and become valiant for right and truth. They only became great as they became independent of Papal Rome. And Switzerland says to America: "Ye freemen of the western world, study my history and take warning from my misfortune, and free yourselves, while you may, from the menace and peril of Papal oppression and deception. Behold my people reduced to slaves, and made to serve as vassals in the Papal army, wronged, and led to wrong others. Look upon my people forced into ignorance in order that they might be submissive to the Papal burdens. Watch the course of liberty and intelligence in my country, which followed the divergence from Rome. Reflect upon the growth of the national spirit and a loving devotion to country, which began the day of our uprising against Rome's tyrannies. View the free institutions in my bosom, and remember that they are the fruit of that generous work performed, amidst all sorts of perils and persecutions, by the heroic patriots who led the notable fight with corrupt Rome. Consider all these things, and be fully persuaded that no free people can long continue so, if it be allowed that Rome has any right to interfere with the internal management of national affairs. Do this, and take warning, that your own high civilization be not betrayed into ruin by the arch-betrayer of all the nations."

THE BIRTHPLACE OF A PATRIOT.

Up in the Alps, near the head of the Rhine, hard by the humble village of Wildhaus, stands even to this day, an old shepherd's cottage, over which the roaring Alpine winds

have swept for four hundred years. This was the birth place of Ulric Zwingli. He was born on New Year's day, 1484, which was just seven weeks after Luther came into this world. His boyhood was spent in the village school, and in the mountains watching the herds as they fed along the upper ranges of pasture. During the early days of May, when the higher Alps are green with the pasture grass, it was the custom to drive the cattle, musical with their clanging bells, to the mountains. This was the task of the older boys. They would remain, caring for the cattle, for days and weeks, without coming down into habitable portions of the mountains. Amid sun and storm, lightning glare and thunder roar, they would live among the heights. This proved a mighty training for the thoughtful mind. It could not but develop the heroic elements of both heart and mind. Such was the task of young Zwingli for a number of summers. It proved a great training ground for him. It was to him what Horeb was to Moses, and the wilderness was to John the Baptist. There was unmistakable providence in it. His lungs were being filled with the stimulating air of the Alps, as his mind was being expanded by communion with the very sublimities of nature, and reflection on the attributes of God. The one made him brave in after years, and the others made him true and just. In this way are the real leaders of men made.

HOW THE PATRIOT IS MADE.

His heart was made patriotic, and his spirit daring and enduring, as he sat by the great fire place of winter nights, while the angry Alpine blasts blew without, and he listened to stories of the olden time; how the pious missionaries, from across the sea, came with the Gospel to the early Swiss,

and how they suffered; stories of how his forefathers had withstood the enemies of Swiss liberties, who came from despotic Austria, and rolled back their armies like avalanches from the mountain steeps. Ulric's grandmother regaled him with many a great story of early Swiss adventure, and Bible patriarch and prophet. Those long winter evenings were great school hours for the mountain boy, in preparing him for the grave struggle he was to soon enter upon for liberty and God. He grew up not unlike the mountain fountain from which he drank.

It would prove a genuine blessing to our American homes if the hours, when the children were about the family circle, were spent in telling of stories and anecdotes of heroic acts, patriotic deeds and pious lives. The children would unconsciously be educated in those most excellent qualities. When childhood from six to sixteen listen mostly to small gossip and neighborhood twaddle, the manhood and womanhood fed upon such mental light diet, will most necessarily be inferior.

Ulric Zwingli was God's leader in the Swiss Reformation, and while we look at his life and work, we also are tracing the character and meaning of that wonderful uprising of the Swiss mountaineers for a pure Gospel and just rights.

HOW A GREAT MAN IS MADE.

Zwingli is first to be regarded as a devout student of God's Word. In his Alpine home on the slope of Mount Sentis, he sat by the fireside, and imbibed the stirring Bible stories, as they fell from the lips of his old grandmother. Here the seed was sown. After mastering the classical studies, he began with ardor to drink the living waters from the perennial stream of Scripture. While a chaplain in

the army, during a campaign in Italy, he found in the library in Milan an old mass-book by Ambrose, which greatly differed from the one then in use in the Church by the authority of the Pope. A study of this ancient book of the Church led him to conclude that the mass-book was the work of man, and subject to change. At once he was led to the high opinion, and made the declaration, that the "Word of God alone is eternal and unchangeable." He was brought to see that the Holy Spirit alone could give the true meaning of the Word. He besought God, in exhausting prayer, to bestow upon him the favor of understanding the sense of the Word. His zeal in Scriptural knowledge greatly contributed to make him the leader among the Swiss reformers. His profound study of the Word led him to exalt in his soul the Lord Jesus Christ, and to look upon his Gospel as the charter of liberty. With him Christ was "all and in all." This exalted conception of the Saviourhood of Christ and the liberty of his Gospel, became with Zwingli a very passion, both of faith and love.

This same high conception of the Wonderful Christ has been attested by the leading thinkers, whose thoughts are worth pondering.

Jean Paul Richter says: "The Christ is holiest among the mighty, and mightiest among the holy, who has lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." The great German poet, Goethe, bears this dignified testimony: "I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested on earth." That robust thinker, Thos. Carlyle, exclaims: "Jesus of Nazareth our divinest

symbol! Higher has the human thought not yet reached." Herder testifies: "Jesus Christ is, in the noblest and most perfect sense, the realized ideal of humanity." Napoleon broke forth in his impassioned style: "I know men, and I tell you that Jesus Christ is not a man." John Stuart Mill, out of his calm and philosophical method, bears witness: "Who among the disciples of Jesus could invent his sayings, or imagine the life and character revealed in the Gospels? Christ is charged with a special, express and unique commission from God, to lead mankind to truth and virtue."

POWER OF THE BIBLE IN CIVILIZATION.

Such is the conception of the Bible held by all the thinkers, leaders and reformers who stand for the broadest and most wholesome principles of liberty. The men who see in the Bible the text-book of all human duties, are the same who conserve the best interests of civilization. It is important that we bear in mind, as we look over the great Reformation conflict, that the religious and political reforms of those morning centuries of the modern period, were inaugurated, and led into accomplished facts, by the men who first saw them in the Bible. There is to be entertained little hope for any very general and lasting reform in our own land, freeing our laws and institutions from the Roman dominance, until men learn their duty out of the Bible.

Zwingli not only received the sublime truths of the Bible in his mind, but he drank from the heart. His was a heart understanding. Hence he was heroic and devoted for every deed the times were to exact of him. Christ was the theme *par excellence* of his preaching. With Martin Luther it was justification by faith! With John Calvin it was the

electing purpose of God, through grace! But with Ulric Zwingli it was the personal Christ living in the hearts of his people. Thus did the reformers supplement each other in their work!

A GREAT PATRIOT ORATOR.

This lofty conception of the Savior, with his fine bearing and impassioned eloquence, made Zwingli the greatest preacher of his generation. Learned men walked fifty miles amidst the glacial perils of Switzerland to hear this man preach. As an orator, Zwingli has not had his deserts. He needs to be spoken of in the same catalogue with Demosthenes the Grecian, Cicero the Roman, Pitt the Englishman, and Bossuet the Frenchman. Some of his sermons must forever attract the attention of the diligent plodder in the field of Church history, and the teachings of patriotism.

A SPECIMEN OF PAPAL KNAVERY.

Such a sermon was preached by Zwingli while he was preacher at Einsieden. It was preached against a great wrong. In the time of Charlemange, a German monk, seeking solitude and prayer, had built a cell on a high hill, among the pines south of Lake Zurich. He was murdered by two robbers who had no thought of detection. The monk had two pet ravens, which followed them to Zurich, croaking and flopping their wings. Their consciences were troubled and they betrayed themselves. They were tried and executed on the spot where now stands the "Raven Inn" in Zurich. On the spot of the monk's cell a church was built, with an altar for pilgrims. It was built in honor of the Virgin Mary. When consecrated, it was given out by crafty priests that a voice from above was heard in ap-

proval of the enterprise, and that angels attended the Virgin as the church was dedicated. Though the monks knew it to be a trick, the Pope declared it a miracle, and Leo VIII. ordered the faithful not to doubt. Forgiveness was offered to all pilgrims who should visit the shrine, which was inscribed with the words, "Here is a full remission of sins." For nine centuries the line of pilgrims has been unbroken. A town sprang up. It has for centuries been the most renowned resort for Catholic pilgrims in all middle Europe. The throng reaching from one hundred thousand to two hundred thousand a year, and formerly, three hundred thousand a year visited the spot and left their money behind them.

THE VIRGIN SHRINES ARE PAPAL FRAUDS.

The shrines of the Virgin Mary, operated under the auspices of the Roman Catholic Church, are a queer kind of fraud. The Pope, by simple act of his will, can attach to particular spots peculiar spiritual virtues, which, however, are only available on the payment, in advance, of a certain sum of money. The extravagant claims put up for the remedial qualities, which attach to these shrines, delude multitudes of ignorant people into long and expensive pilgrimages, or outlays of money at home, deceived into the belief that they thus secure certain benefits of intercession or protection from the Virgin Mary.

Every country in Europe, at one time or another, has had these shrines. Some legend connected with a particular spot is usually the only ground for the origin of miraculous manifestations of the Virgin. These manifestations are the fruitful cause of pretended benefits for all who will pay their money.

There are many of these Virgin shrines in this western world. There are two in Mexico, which in this century became rivals, and were the means of incitement to hate and war. The principal shrine was that of the "Lady of Rememedies," which was brought over with Cortez, the Spanish conqueror. It is a large wooden doll, rudely carved with a penknife, two holes for the eyes and one for the mouth. No Pagan idol could be uglier. Yet the image is handsomely dressed, and for three centuries has been worshiped by the Spanish aristocracy in that country. Some of the robing of this image was valued at $3,000,000. It is declared by the priest in charge of this silly fraud, that every attempt made to patch up the broken and hideous image, brought sickness and death to the presumptuous artist. The Papal wife of Maximilian made this image her protectress while in Mexico, and earnestly carried wax tapers about in honor of it. The rival Virgin shrine in Mexico is that of the "Lady of Guadalupe," which was patronized more by the native Mexicans. The extravagant show of worship to this idol by the ignorant classes is beyond belief, were it not confirmed by all the reliable witnesses, who have seen the adorations of the December anniversary of the image. Clusters of emeralds and diamonds adorn the drapery and throne of the image. As recently as eight years ago—no doubt is true still—an ecclesiastic stood at the door of the cathedral, and sold medals to the pilgrims to this shrine. In connection with the medal was a printed slip on which might be read:

"Our most holy father, the sovereign Pope Pius VI., by his brief of the 13th of April, 1785, has conceded plenary indulgence in the hour of death to all those who shall then have upon them one of the *medals of Our Lady of Guadalupe*, which, ready blest, are sold in her sanctuary."

THIS HUMBUG FOUND IN THE UNITED STATES.

This humbug is found in the United States. There are several such shrines of the Virgin, about which, it is claimed, cluster supernatural influences, ready to be dispensed for money. It is rather strange how these idols give forth their virtues only when money is paid. There is one of these shrines at Pittsburgh, another in New Jersey. There is one at Buffalo. The paper published in the interest of the latter is on the table of the author. It claims the most impossible benefits will accrue to those who will send money in the name of "Our Lady of Victory." From this paper it is learned that Pope Leo XIII., in 1888, at the request of Bishop Ryan, did establish this shrine, and endowed it with the privilege of having indulgences issued from it, for souls in purgatory. This paper reveals the idolatry, blasphemy, superstition and deception connected with this shrine. It is promised that "upon this altar will be daily immolated the Lamb without spot, continuing the sacrifice of Calvary, and bestowing innumerable blessings upon the dead as well as the living." The Pagan priest, who officiates at this idol shrine, says in his paper: "If you wish to enter the Harbor of Salvation, strive to celebrate the festivals of our Blessed Lady in a worthy manner, for Mary is our only refuge."

The enormity of fraud connected with these shrines was much greater in the sixteenth century. Intelligent scholars in Scripture understood the stupendous deception. But not all such decried it. It took one who had a knowledge of Scripture to understand the heathenism of the custom; but it took one with a Scriptural knowledge, that is a knowledge according to Scripture, to cry out against the evil. Such a man was the great Swiss reformer and patriot, Ulric Zwingli.

A SERMON TALKED ABOUT OVER EUROPE.

Zwingli felt that the people should be taught that the visits to this shrine had no religious virtue attaching to them whatever, and that the whole enterprise was only a device to bring money into the coffers of the Church. In 1516 the baron, who had charge of the particular district, in which was located the shrine, a man of sincere piety and out of heart with the fraud of the place, invited Zwingli to become the preacher at the convent, which was connected with the shrine. It was the day of the angel consecration, which filled the church, the town and the valley with people. Zwingli went into the pulpit, and boldly held forth against the superstition of the multitudes, which had come from all parts of Europe. Shots were fired which were heard down at Rome. "Long pilgrimages, offerings, images, invocations of saints cannot secure to you the grace of God. Who is a hypocritical Christian but the Pope, who exalts himself in the place of Christ?" Think of thousands of people, who thought that their mission was pleasing to God, and for the good of their souls, being told this! Surprise and amazement took possession of the multitudes. They thought that the Popes were mercenary; but they had never been told that they were hypocrites. Zwingli was not to stay at that charge even. He went on: "The Pope says he has power on earth to forgive sins, and so binds God to Rome and Romish sanctuaries. Men must come to the holy places and bring money in enormous quantities, to enrich them. And in just such places are more unworthiness and vice than elsewhere. He who ascribes to man the power to forgive sins blasphemes God. Great evils have sprung up from this source. So that some whose eyes have been blinded by the Pope, have fancied that their sins were

forgiven by sinful men. Thus God has been hidden from them. We do not dishonor the Virgin Mary when we teach that she ought not to be worshiped; but we dishonor her, indeed, when we ascribe to her the majesty of God. She would not suffer such idolatry if she could speak to us."

A FATAL BLOW TO THE PAPACY.

The people were both surprised and indignant; yet the argument had appealed to their common reason, and kept as they had been in ignorance, they felt that the dreadful charges were altogether true. The seed was planted, and nothing could pluck it out. The die was cast, and there was no power could recover the loss to the Papacy.

Yet from the money brought by these pilgrims Zwingli had his income, and he knew the sacrifice his position would cost him. His conscience led him, and he was ready to take the consequences falling to any course of duty.

Thousands returned home, and declared what they had heard at Einsieden. "Christ saves alone, and he saves everywhere," was one Zwinglian sentence that lingered in their hearts, and had settled in their convictions. All of this from one sermon, preached by a man whose heart was on fire for God and native land. The preachers of America might take many an inspiration from the patriotic sermons of the Swiss reformer. He neither considered his living, his comfort, nor his safety.

ANOTHER MIGHTY SERMON.

Another great sermon preached by Zwingli was upon the sale of indulgences. So extensively had this business of selling diplomas for the forgiveness of sin been carried on

in Switzerland, that when the Papal agent faced southward for Rome, he hauled away a cart load of coin, which required three horses to draw. The extent of the evil was beyond our comprehension. Public and private institutions were made bankrupt by the base scheme. Zwingli waited until he saw that the better instincts of his countrymen could be aroused, and then he preached. And such a sermon! It was heard from London to Prague, and from Constance to Rome. All Europe was talking about it within three months. There was a seething torrent of feeling within him as he preached, and his voice fell persuasive and powerful from the pulpit. There was no doubt as to his meaning. Here is a section of this famous sermon: "Jesus Christ, the Son of God, has said, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' Is it not audacious folly and shameless impudence for a man to say, 'buy a ticket of absolution—give money to the monks—make sacrifices to the priests, and I pronounce you free from sin?' Can your gifts save you? No. Jesus Christ is the only sacrifice, the only gift, the only way. Those who sell the remission of sin for money, are the companions of Simon the magician, the friends of Balaam, the ambassadors of Satan." He trusted to the truth to awaken and make free. When he was cautioned to be moderate he exclaimed: "The whole Papacy rests on a bad foundation." He returned four times to the charge: "By God's help I mean to preach the Gospel, and that will shake Rome." This shepherd's son knew how to blow upon the Alpine horn such a blast as would be heard by the faithful flocks under his leadership.

Zwingli was a born leader of men and measures. He was a man of warm heartedness and popular sympathies. He had to contend with none of those sad experiences of child-

hood and youth, which fell to the lot of Luther. He was light hearted and joyous, without any doleful vein of character to drive him to the convent, and make him wretched there.

THE POWER OF PATRIOTIC HYMNS.

The mighty Protestant preacher of Switzerland was great in popular and patriotic music. He could make the Alpine gorges ring wild and full with the old Swiss songs of freedom and patriotism. He consecrated this power of song to the Gospel, and wrought into the melody of sacred poetry some of the loftiest thoughts of Scripture. While stretched upon a bed of sickness, which it was feared would lead to death, he poured forth his soul in the following hymn-prayer:

"Lord, hear my anxious pleading,
O, help me in this strait;
Upon my door is knocking,
The doleful hand of death.
Thou, Lord, for him in conflict
The might of mercy hast;
Stay, Christ, O! stay beside me,
And help me to the last.

"Thou art, O Lord, my Maker,
And I thy creature am,
As clay in hand of potter
I'm fashioned by thy hand.
At length in holy stillness
My soul with thee shall rest,
Thy will shall be my pleasure,
Be it in life or death."

This hymn was a great favorite in Switzerland, as was Luther's "*Ein Feste Burg*," in Germany. Great leaders

of God have often been eminent in sacred music. There are David, and his Hebrew Psalms; Ambrose, and his Latin hozanas; Luther, and his German songs; Zinzendorf, and his missionary hymns; Wesley, and his English halleluiahs. And all these popular hymns are conducive of patriotism. We should cherish gratefully the gospel in lofty melody and song.

THE NEED OF PATRIOTIC SONGS.

Patriotic songs and Christian hymns are very near akin. In the old Hebrew chants the worship of God, and love for the Palestine hills and rivers, flow as one melody. Our patriotism should be sobered, toned and beautified by lofty sentiments of religious melodies. The great battle-hymns of patriotic armies have been half religious. The Piedmontese, the English Puritans and the Scotch Covenanters went to meet their foe with David's martial Psalms breaking from their ranks. Religious fervor has a legitimate place in patriotism. There can be no true patriotism without religion. There is no conserving love for country where there is no religion. France shows much of the pretentious in patroitism, without a corresponding seriousness in devotion to country; but this lack would be met if the religious elements were strengthened in national life. The great classic hymns of English patriotism breathe lofty religious sentiments, which dignify them, and unite love of country to love of God. The best beloved, most beautiful and highly finished of our national hymns are aglow with underlying religious interests. The God of nations must have our country in his divine care. Our devotion to country must be accompanied with dependence upon God. This should be so kept in mind, that the line of demarkation be-

tween patriotic songs and religious hymns may become less marked.

POLITICAL REFORM A PATRIOTIC WORK.

The awakening in Switzerland, under Zwingli, was a work of patriotism, as well as of religious reformation. Zwingli was a model patriot. The Pope flattered him with an annual gift to purchase books. But when he began to suspect that it might be an attempt to win him to the Papal intention, to crush out the independence of the Swiss Cantons, he told the Papal agents, in clear and express terms, that they must not fancy, that for their money he would withhold one iota of the truth; so they might take back, or give, as they pleased.

When chaplain in the army, he often addressed his countrymen in arms on devotion to country and allegiance to the cause of liberty, justice and independence. Patriotism was a natural instinct to the people of the thirteen small republics of Switzerland. Living in the very citadels of the Alps, along the slopes of the inaccessible mountains, and upon the shores of lakes which had no name in history, they were being prepared for centuries, by God and their natural environs, to be ready, in the fulness of the right time, to follow a prepared leader. Zwingli arose, a prepared patriot, to lead prepared patriots to liberty and independence. Germany did not dispatch her own Reformation over into Switzerland. The brave Swiss began their own Reformation, on their own volition, out of their own native spirit of freedom, and under their inherited sense of Swiss rights and liberties, the traditions of which had been preserved through the centuries, during which Rome had been growing in oppressive measures.

HOW LIBERTY AND EDUCATION WERE LOST.

Both liberty and education had once had a home in those Swiss Cantons north of the Rhone. And along with broad ideas of civil and religious liberty, and a high general standard of education there prevailed a deep and reverent piety. This high grade of public intelligence, with personal and political morals, was not a child of the Papacy. Nor was Rome in any sense a patron of this favorable social order. It was a ripened fruit, before the Papal rule entered the Alps to destroy the tree that bore it. But by the time of Zwingli, this fruit had lost its flavor and soundness, through the poison of the Papal policy.

IRELAND ONCE A GREAT PEOPLE.

How came northern Switzerland in possession of her early liberties and intelligence? In the very morning of European civilization, Ireland had a pure religion and a broad education. Christianity was not of Papal introduction in Ireland. It came by way of Britain, from Asia Minor, and was not originally of the Romish brand. It early developed a vital energy in the intelligence of the early Irish tribes. With the conversion of the people from the strange Druid religion, came a remarkable mental awakening. Schools were general, and high in quality. Science, letters and eloquence chiefly characterized the education of the Irish Christian education, up to the centre of the Middle Ages. The Christian preachers issuing from these schools, spread over Europe, and became a great power in Germany, France and Switzerland. These missionaries, learned in letters, in the sciences, and wonderfully florid in their eloquence, were free to move about as they pleased, being subject to no

Papal system. They became famed for the most persuasive eloquence. In Switzerland they excited a great influence, established schools, encouraged education, preached a pure Gospel, and mightily conserved the cause of religion and freedom among the people.

As the Middle Ages fell upon Europe, the Papacy encroached more and more upon these little isolated races, among the mountains of central Europe. Like a web, Romish errors, deceptions and frauds were thrown about the religious services, and slowly the nightmare grew dense, and Switzerland, like all the other nations, was enslaved.

Zwingli had caught the spirit of the Reformation hope. What he now contended for, was a return to the freedom, piety, independence and intelligence, the land had once enjoyed. He inquired profoundly into the causes which led his country to forsake those better times. He discovered that the superstitions and tyrannies of the Papal rule were mostly to be charged with forcing his country into that departure from a former state of intelligence, and the enjoyment of civil rights.

SWITZERLAND A VASSAL OF ROME.

This discovery of the political corruption of the Papacy, acted upon Zwingli much as Luther was affected in Rome by his discovery of unblushing moral corruption of the Papal system. Because of the nature of his discovery, Luther became mostly a religious reformer; and because of the nature of his discovery, Zwingli became the great political reformer of his country. His beloved land had become the vassal of Rome, and he demanded a deliverance. The way in which he led in the proposed political and moral re-

forms, witnessed to his valor and power as a leader. All appeals for justice and right, made to bishop or Pope, were as useless then, as now, and Zwingli lost no time in such fruitless proceedings. He looked to the people to deliver themselves, under his leadership, and the favor of God.

AN ABOMINABLE EVIL.

He began with those reforms which would conduce to higher patriotism, morals and intelligence. He persuaded the Canton of Zurich to oppose the Pope in hiring Swiss soldiers. For a long while the Popes had been fighting their wars by aid of the Swiss mercenaries, who were induced, for pay, offers of bounty and favors in purgatory, to fight simply at the call of the Popes, and without regard to issues involved. This was exceedingly degrading and brutalizing, while it had the effect of greatly awakening the ability of the Swiss to meet any foe. In opposition, Zurich took the lead, other Cantons followed, and the northern section of Switzerland asserted its rights over its own citizens, against the bribery of the Pope's agents.

This abominable evil was broken up none too soon. The Roman Catholic Cardinal Schinner had offered the hardy mountaineers to the king of France, who was engaged in a broil with the Pope. When the king declined, because of the high price the cardinal required, Schinner opened overtures with Pope Julius II., who paid him his price. In a little while he had the whole country round about in the mercenary service of the Pope. The opposition of Zwingli made the cardinal furious. The conflict had come, and the people stood with Zwingli.

Zwingli then began a crusade against the celibate priesthood, and soon led Zurich to favor the marriage of the

priests. He became assured that the Bible nowhere forbade the marriage of ministers. He called a conference of ministers, who approved of his views. A petition was sent to the higher Church authorities. The opposition against the reformer increased to such an extent, that he soon found that he was conducting a large part of the country away from the Papal Church. The civil authorities took sides with him because of the way he championed the cause of liberty; at the same time the people found they were with him, as against the cardinal and Pope, because of his eloquent gospel sermons, which led them to see how the whole Papal system was unscriptural and hateful. Zwingli won the hearts of his countrymen to such a degree that everything Papal became exceedingly obnoxious.

AN OLD TRICK OF THE POPES.

The Pope tried his old trick—still frequently resorted to—to place Zwingli under such obligations to the Court of Rome, that he could not violently assail the Papal institutions. He was appointed to the honorable place of Acolyte, chaplain of the Papal chair. The missive of investure read: "Distinguished by his virtues and great merits, he deserves, in the eyes of the Pope, and the holy Apostolic chair, a recognition of his great learning, and some distinguished mark of paternal approbation." He was encouraged to expect still greater and higher honors. Zwingli was not to be bribed. He declined to longer use the small stipend alloted to him for the purchase of books.

He asked for reform in the Church, not honors for himself; he pleaded for liberties for his country, not fulsome praise for himself. He appealed to the bishop of Constance to stay the trend of terrible corruption in the Church. The

bishop of Constance cared no more than the cardinal for reforms, and tore up his letter with the remark: "Convent preachers are not my advisers. When the holy father orders a reform, it will be time enough to begin it." But the Pope was not thinking about reforms. Very few of the Popes can be called reformers in any broad sense.

LAZY NUNS AND MONKS.

As his hope for reform from within the Church grew faint, he turned more and more to the people, and sought to lead them to correct some of the Papal abuses and corruptions, by civil action. The convents and monasteries, as in most countries, harbored many and gross abuses. Both nuns and monks were ignorant and lazy, and in many cases immoral. These institutions were, in many instances, confiscated school properties, once under the patronage of the civil functions, and which had afforded most excellent facilities for the education of the youth of the country. But this was before the Papal aggrandizement had been so complete. Zwingli urged that these places be converted into homes for the poor and school houses. The Papacy was practically turned adrift in this work of restoring the convents to honorable service for the country. The Church, under the reformer, in the northern Cantons, was becoming independent.

RELIGIOUS AND POLITICAL REFORMS GO TOGETHER.

The great Swiss patriot was the first to see that the religious and political reformation must advance together. France and Holland followed in the same line, and Scotland to some extent. In the Swiss Canton there was no feudal lord, but the people governed themselves, except so far as they had allowed themselves to be duped to surrender their

rights to the ecclesiastical authorities. Zwingli declared his great desire to promote the liberties of the people. The people were with him.

A diet, or conference, was called at Lucerne in 1522, constituted of the Papal adherents. It organized an active persecution against the Zurich pastors, who were preaching the truth. Two years later one of the most patriotic of the reformers, Nicholas Hottinger, was condemned to death, and beheaded, for tearing down an image which stood by the highway. Three others soon met the same fate, and the fires of persecution fiercely burned. The Cantons of Zurich and Berne stood together, while the Papal Cantons sought help of Austria, and began to recruit an army.

The two armies confronted each other at Cappel. The Papal forces had great fear they would prove too weak for the brave patriots, and a treaty was patched up. According to this agreement, it was established that religious liberty should be granted throughout the confederacy; that the images should be left to local choice, and that the five Papal Cantons, which had opened the overt act of war, should pay the expense.

PAPAL TREATIES ARE A PAPAL RUSE.

This peace of Cappel was a Papal ruse to gain time. The preparations for war went on quietly, but rapidly. All compromises proposed by the Romish authorities have always turned out just so. In a short while the news was hurriedly brought to the Protestants of Zurich, that the standard of war had been raised in Lucerne, and that the forces of the Papal Cantons were rapidly assembling. The brave, but unprepared, men of Zurich hurried forward. The two contending armies met for the second time at Cappel. Zwingli was soon struck down with a stone, while he

was stooping to comfort a fallen Zuricher. As he arose he received a stroke from a spear. His body was quartered, burned in the flames, his ashes mixed with ashes of swine, and flung to the winds of the mountains. Twenty Protestant pastors fell in the battle.

A final peace was arranged, by the terms of which it was agreed: "The Reformation shall be guaranteed in Zurich, and all the immediate dependencies, as well as in other places where it has been received; yet all those who may wish to return to the mass, or to prove by a new vote which is the prevailing party, shall be at liberty to do so. Church property was to be divided according to the census."

DIFFERENCE BETWEEN A ROMAN CATHOLIC AND PROTESTANT COMMUNITY.

Lower, or French Switzerland, was too tightly held in the Papal arms, and did not cut loose from the slavish forms of Popish feudalism until the seventeenth century. In the meantime, northern, or German Switzerland enjoyed all the sweets of their deliverance from bondage. Even to this day there is a vast difference between the lower, or Roman Catholic Cantons, and the upper, or Protestant Cantons. Papacy has held back the liberty and intelligence of the former, and as well has darkened the home and impeded general progress. The Roman Catholic part of Switzerland is a full half century behind the Protestant part of the country.

The solemn evidence is in from every land, and it is strong, that intellectual and political freedom has found an unrelenting foe in the Papal Church.

Liberty has had many a sitting with the Roman Papacy, and at every such interchange of relations liberty has found that the Papacy has wanted to screen her eyes, belt her heart and shackle her hands.

PAPAL FRANCE OR FREE AMERICA!

"But France got drunk with blood to vomit crime,
And fatal have her saturnalia been
To freedom's cause, in every age and clime;
Because the deadly days which we have seen,
And vile ambition, that built up between
Man and his hopes an abomination wall,
And the base pageant last upon the scene,
Are grown the pretext for the eternal thrall
Which nips life's tree, and dooms man's worst—his second fall.

"Yet, Freedom! yet thy banner torn, but flying,
Streams like the thunder-storm against the wind;
Thy trumpet voice, though broken now and dying,
The loudest still the tempest leaves behind;
Thy tree hath lost its blossoms, and the rind,
Chopped by the axe, looks rough and little worth;
But the sap lasts, and still the seed we find,
Sown deep in the bosom of Patriotism's soil;
So shall a better spring less bitter fruit bring forth."

Does the Roman Catholic Church favor liberty?

I can speak from my own experience in Italy. When we preached for liberty and freedom, we were oppressed and enslaved by the priesthood. My penitents were forbidden to come to hear me, or to hear my poor friend Bassi, who was shot by the Austrians at Bologna.

Gavazzi.

PART VII.

THE UNEQUAL CONFLICT IN FRANCE—PLOTS AND CONSPIRACIES OF THE PAPACY TO CRUSH CONSCIENCE AND RIGHT.

France lost the opportunity of the centuries, when she declined to take her place in the ranks of the great Protestant nations, which in the sixteenth century took up the forward march of human progress with impressive earnestness and captivating enthusiasm. It is a sorry spectacle to contemplate. A choice is made which swings her civilization about into a counter-march, and France lies crushed and bleeding beneath the heel of a despicable foreign system.

France once occupied a proud and a great station among the nations of the world. Science and philosophy, literature and quaint music, had distinguished the people. It was one of the first of the western countries to show a tendency for centralization and representation in government. It was a consolidated empire, with mighty feudal lords, confederated together and acknowledging the centralized power and authority of the throne, when Germany had not yet given any sign of nationality. England was not so powerful, nor Spain so advanced. France was mistress,

and though already crippled by her One Hundred Years' war with England, she entered the sixteenth century, with an opportunity standing by, ready to make her great among the greatest, if not greatest of all the great nations of Europe. But in the evolutions of life and thought then at work in Europe, liberty of conscience, and the untrammeled rights of investigation, were to perform a most important function. But the throne of France, when it was already bathed in the glow of the new light, chose to sit in the darkness of the Middle Ages, at the bidding of the Papal powers, which loved darkness rather than light. By the time France got through persecuting, deceiving, calumniating, banishing and killing the Huguenots, civilization had gone far in advance of France, and she had to submit to one humiliation after another, conscious that she was being left far in the rear, among the great nations of the world.

The cause for all this is apparent, if conditions are considered in their relation to liberty, independence and justice. France came near being a great Protestant nation, and just missed a rare chance of reaching the highest point of glory, and taking a position of lasting prominence amongst the powers of the world. In the sixteenth century, France had one high, precious, unusual opportunity, the like of which has not come to her since, and may not again for five hundred years.

THE WONDERFUL SIXTEENTH CENTURY.

The sixteenth century! It was a period, in many particulars, valuable to progress beyond our own century. Ours is a period of discovery, experiment, and success most wonderful in the material sciences, while in political evolutions it is great and far-reaching. The sixteenth century was great in its spirit of earnestness, soul motives, and a certain

chivalric display of moral grandeur. It was not an age of inventions, mechanical appliances and sordid money schemes; but it was an age of ideas, seething, blazing, fermenting, burning, if you will, right into the living thought of the day, and forcing their right of way through the convictions of earnest men, into the logical principles of justice and liberty, and stood at the door of government and law, and thundered their claim upon the attention of thrones and parliaments, and waited, not always patiently, either, to be invited in, and asked to take up their permanent abode. And these ideas possessed the assurance that they would greatly advance the nation, and develop a lofty type of human character.

In France the feudal system was very rapidly disintegrating. Temporal authority was passing more into the control of the crown. As the feudal lords lost in the civil regime, the feudal idea seemed to be taken up by the ecclesiastical authorities. The bishops were the ecclesiastical feudal lords of the sixteenth century in France, and their episcopal residences were like feudal castles, each of which had its retainers. The ranks of the higher clergy were not unfrequently replenished from the feudal lords, who had lost, or were losing, their hold upon temporal jurisdiction. They found ecclesiastical sovereignty just as satisfactory to their ambition, as rule under the form of a temporal princedom, and far easier to maintain, owing to the central power of the Pope. So instead of having a feudal system, with the lord more or less supreme in temporal affairs, we have a feudal ecclesiastical system, with the ecclesiastical feudal lords exercising a sovereignty in the temporal affairs jointly with the throne, and both subject to the Pope.

However, many of the old feudal families, by virtue of more worth of character and sterling sense of honor, held aloof from the move toward an ecclesiastical feudalism. They constituted the very flower of the French nobility. These independent barons, as a rule, became chiefs in the Protestant or Huguenot party.

THE POPES AFTER THE PURSES OF THE PEOPLE MORE THAN THEIR HEARTS.

As in all the other countries, so in France, the rule of the Popes become more hateful, as the money demands increase. The Popes from the thirteenth century on, were after the purses quite as much as the hearts of the people. An investigation by Parliament, in the fifteenth century, disclosed the fact that in the three years of the Pontificate of Pius II. (1461—1464), Rome drew from France, for positions in vacant archbishoprics, bishoprics and abbeys—which were sold often to the highest bidder,—not less than 240,000 crowns, and 100,000 crowns for priories and deaneries, and the stupendous sum of 1,500,000 crowns from applicants for merely being placed in the list of expectants, awaiting their turn and chance, and who beggared on their friends and the community, while waiting for some ecclesiastical station to become vacant. Instances were familiar where ten and twelve contestants came forward for a vacant position, each and every one presenting a written statement from the Pope, that he was to have that particular bishopric, deanery or priory, as the case might be. Others would appear who had paid a larger sum to the Pope, presenting Pontifical documents annulling those previously given by the same Pope.

SCHEME OF POPE AND KING.

The narrow liberties enjoyed by the people were still further abridged by the celebrated conference of King Francis I. and Pope Leo. X., at Bologna, in 1515. The agreement arrived at resulted in a complete sacrifice of the rights of both Church and State to the Pope and king, who had agreed to divide between them the trophies of their unseemly spoilation. Later, in the cathedral at Bologna, the king ratified this Papal treaty. Telling its iniquity, he said to Dupret, the chancellor: "There is enough in this to damn us both." But what of that to him? He was after money and the Pope's alliance. He was a Roman Catholic king. By this agreement, concordat it was called, the selection of persons to fill vacant archbishoprics, bishoprics, abbeys and monastic institutions of all kinds, was vested in the king, whose appointments were to be confirmed or rejected, by the Pope. All revenues were to be divided between king and Pope. Parliament declined to ratify the most abusive measure. Francis declared he would not, "for half of his kingdom, fail of his word to the Pope, and if parliament refused he would find means to make it repent of its obstinacy." After keeping up the fight nearly three years, parliament surrendered to the Papal king, who was backed by the Pope. The entire control of the French Church was now in the hands of the king and the Pope. And the king was only a go-between, acting for the Pope. In the reign of Louis XV., that king had at his disposal 18 archbishoprics, 112 bishoprics, 1,666 abbeys, and 317 nunneries. The original method of the French Church, was for the clergy in each department to agree upon their superior ecclesiastics, and those designated were confirmed by the Pope. This was intruded upon by the custom of Popes in

giving written promises to appoint, without reference to the will of the Church. The concordat at Bologna was a ratification of this iniquity. And so the liberties of the French were despoiled by the tyranny and rapacity of the French throne and the court of Rome. The king sent the first year's incomes of all ecclesiastics to the Pope. In addition, the Pope had frequent other revenues. In 1518 the king paid the Pope 100,000 francs as a part of a dower gift, upon the marriage of Madeleine, of Auvergue, and Lorenzo de Medicis, the Pope's nephew. From this union sprang Catherine de Medicis. Leo authorized this money to be levied upon the revenues of the French clergy. The clergy in turn had to get this money from the people. So every new demand of Papal wrong and corruption fell at last upon the people.

EXTENT OF THE WORSHIP OF RELICS AND IMAGES.

The relic, image and saint worship tell the degree of ignorance by which the common people were held in subjection to the Papal Church. These treasures were found in thousands of churches, cathedrals and convents. In one it was the hair of the Virgin; in another the sword of the archangel Michæl; in another the body of St. Dionysius, though a century before the Pope had issued a solemn bull that the body of this saint was at Ratisbon, Bavaria. At Lyons they had the twelve combs of the Apostles, while at Geneva, the pilgrims, it was discovered, were adoring a bone of a deer for the arm of St. Anthony. In one place a lump of pumice was palmed off for the brain of St. Peter. There were 20,000 or 30,000 abbeys and more than 40,000 convents in France, and in many of them could be found the nails which were taken from the hands and feet of Christ, and the spear which had pierced his side had multiplied

into several, while the solitary napkin about his head had grown into a multitude.

These things furnished a lucrative means of wealth to the higher clergy, which, according to a venetian ambassador, had a revenue which amounted to two-thirds of the whole income of the kingdom. Luxury and vice grew up in the lap of wealth. Haton, the Roman Catholic curate of Meriot, declared that the archbishops and bishops administered the ecclesiastical affairs, "with a view to the promotion of their pleasure." Soranzo, a Venetian Roman Catholic authority, testified that men were placed in charge of the churches, who had devoted themselves to avarice and dissoluteness of life. According to Brantome, the monks lived in undisguised debauchery. A single passage shows his testimony: "Generally the monks elected the most jovial companion, him who was the most fond of women, dogs and birds, the deepest drinker; in a word, the most dissipated; and this in order that, when they had made him abbot or prior, they might be permitted to indulge in similar debauch and pleasure." "As idle as a priest or monk," and "as avaricious and lewd as a priest or monk," were French proverbs in the first half of the sixteenth century.

The teachers of theology were as ignorant of the Scriptures, as the monks were dissolute. One of the faculty of the University of Paris was in the habit of saying, that he was amazed at the way in which the students brought up the New Testament, for he was more than fifty years old before he knew anything about the New Testament.

PAPAL FORCES WHICH RUIN.

Here was a condition of society in which all the elements, which work for ruin of country, were present—ignorance, superstition, hypocrisy, deception, fraud, vice, tyranny,

and a persistent plan to keep back, and down, that first right of liberty, the privilege to investigate its own status. In that necessity for reform was the first cause of the Reformation in France. The French Reformation grew up on French soil. It was a native growth, having its birth in French territory. Bohemia's Reformation was largely indebted to English influences, as was that of Scotland, while Holland's altar fires were kindled from both German and French sources. Not so the Reformation in France. The extremity of the Papal enormities was confronted by the light of the Bible, shining in the hearts of the early French reformers.

SOME GREAT REFORMERS.

The fight which France had with Rome is not to be understood, without a look at the early champions of liberty and rights of conscience. There was Le Fevre. His training had been stupid and narrow, yet he had a remarkably fertile mind and honest heart, and he hailed with delight the news of better things in other lands. He became a great scholar in the sciences and in the Bible. He takes up the Psalms, then the Romans, and writes about these portions of the Scripture in a way to attract the most learned men. In 1523 he translated the New Testament into the French. Five years later he did the same with the Old Testament. These French Bibles no sooner left the press than they were eagerly taken, and soon found their way into every hamlet. Some of the priests, who had not been corrupted, aided in their circulation. The spread of the Scriptures made certain a break from Rome.

There was Farel, pupil of Le Fevre. He long kept the Papacy entrenched in his heart. When he saw the whole Papal system was an abomination, he turned in a fiery zeal

to preaching the Gospel, and condemning the Romish Church. He was of larger service in Switzerland than in his native land.

There was Briconnet, bishop of Meaux. While on a diplomatic mission, for his king, to the court of the Pope, he became convinced there should be a reform. He became the protector of Le Fevre and other reformers in his diocese. He ordered images and relics out of his churches, and commended to his people the Gospel preachers.

And last, and greatest of all, there was John Calvin, who, when driven from France, wrote his treatise on doctrines, and by the aid of his followers in France extensively circulated the most powerful documents yet produced in the French Reformation.

THREE POWERFUL PAPAL FAMILIES.

As the movement grew, it was evident that Papal rule, and in truth, despotic government, whether ecclesiastical or secular, would be limited. Persecution grew with the growth of the Reformation. Strong combinations worked as one force, for the suppression of the growing spirit of civil and religious liberties. Against the reform leaders were organized the most powerful families in France. The princes of the House of Valois, the Guise–Lorraine, and the Medicis families, constituted the most powerful Papal combination to be found in any country. And while they entertained distinct family ambitions and pursued such schemes as they could to advance their respective families, yet they usually held together on the Papal question, and especially when it came to persecution. The Cardinal of Lorraine, with his brother, the Duke of Guise, were the leaders of the Roman Catholic party against the Huguenots,

and the Protestants of Scotland and England. Men of ambition become a menance to the best interests of any country when they can be seduced into the service of the Pope. The Papacy is always ready to bribe, and prepared to aid those who will do the Papal bidding. We find repeated illustrations of this in the careers of unprincipled American politicians.

A NEW PHASE OF DEBAUCHERY.

In France, the Reformation found a powerful opposition, not before encountered, as a high social antagonism. This was immorality. Debauchery was in France under the protection of the court, as in no other country. Francis I. and Catherine de Medicis promoted it until it became a national trait. By the agreement of Pope and king at Bologna, the appointment of the higher ecclesiastics was largely left to the throne. Francis conferred bishoprics upon the solicitation of the corrupt court women. Dupret was elevated to the chancellorship of the kingdom, through the influence of Catherine, and because he was a favorite with the licentious women of the court. When debauchery and tyranny met to thwart the political and religious reforms of the country, the most bitter persecution was natural.

RISE OF THE JESUITS IN FRANCE.

But still another element contributed to the character and degree of Papal persecution in France. This period was in the hey-day strength of the Jesuit order, and France was their favorite country. Through the king, the Cardinal of Lorraine and the Pope, they became settled in the country, notwithstanding the most united opposition of the archbishop of Paris, the University, and the clergy, for the local bishops have always and everywhere feared the

Jesuits. The influence of Catherine was called in, and the matter of adjusting with the Jesuits was referred to the Council of Trent. Before this great Council they accepted the conditions of admission. Viz., they took solemn oath not to disturb the liberties of the French Church, to conform to all the laws of the nation, which stipulated that the Pope had no right to any jurisdiction in temporal matters, and that no Papal nuncios should be sent without the approval of the throne, and that the court of last resort lay, not in the Pope, but in a general council. When they took this oath they had not the least intention of respecting it.

The proof is most conclusive of the collusion between Catherine and the Jesuits. They were no sooner admitted, than they plunged at once into the execution of the conspiracy, to not only destroy the Huguenots, but as well dictate to the French nation their own terms. There can be no understanding of the immediate causes which led to the massacre of St. Bartholmew, which does not take into consideration the Jesuit–Catherine–Lorraine combination with the Pope.

GIBBONS–SATOLLI–LEO XIII. COMBINATION.

Equally true is it, that there can be no clear understanding of the disgraceful disregard for law in the United States during the last five years, in city, state and national affairs of government, without an intelligent consideration of the Corrigan–Gibbons–Satolli–Leo XIII. combination.

THE POPE BRIBES THE SOLDIERY.

Another great provocation in France was the mercenary soldiery of the Pope. He had 8,000 of them in his employ. They were promised absolution of sin, and other induce-

ments where held out which were never met. By this shameful bribery the Pope opened the door for some of the most blistering evils of war in Italy and Switzerland, and most of all, in France.

But in spite of all, by the middle of the sixteenth century the Protestants were a powerful party in France. In some of the provinces they outnumbered the Roman Catholics. Perhaps one-third of the population of the whole country were in sympathy with the advanced views as to religion, liberty and tolerance. They should have taken to, and kept the high road of triumph. They had a large number of the popular leaders among the nobility with them. There were some five hundred Huguenot leaders among the nobles of the day of St. Bartholomew. The heroic element of the nation was found in the ranks of the Huguenots. They had the moral support of England and Germany, and the sympathy of a large party in Holland and Scotland. Withal they had right, and the power of heaven, on their side.

WHAT THE FRENCH LEADERS LACKED.

The one thing which seemed to lack, was a want of the completeness of courage. Great reformers and sterling military leaders the cause had. There were brave men, but the leaders seemed to fail in those elements which we find in Luther, Orange and Knox. Some of the leading men did not see the full depths of Papal depravity, and were consequently trapped. Such a man was Coligny, the great and heroic admiral of the kingdom; others were overwhelmed with a sense of Rome's power to crush and kill. Such was Bishop Briconnet, of Meaux. He at first gave promise to be a very Luther in assailing Papal corruptions

and in circulating the Scriptures. But the University at Paris induced the Parliament, now Papal, to try him. At the same time the power of the Franciscan monks was thrown upon him. Through fear he soon turned back to his ecclesiastical vomit. And he condemned Luther and Le Fevre. He was fined two hundred livers, and returned to his diocese to banish Farel, La Fevre and the reformed teachers. But the good the bishop had done lived on. The people having tasted the Word of God, refused to take to the Romish sop and stuff again. By such as these, the Reformation of the first part of the sixteenth century in France, made certain the terrible persecution of the middle of the century.

CALL FOR STALWART LEADERS IN THE UNITED STATES.

Courage or cowardice, O countrymen, which? An evil in Church and State in our day, is a painful lack of stalwart courage in leaders. Convenience, ease, selfishness, are taken in as counselors; while it is known, conditions are centralizing for a conflict which will be many fold worse than if it were met at once.

PAPAL PLOTS AND ASSASSINATIONS THROUGH FOUR REIGNS.

Plots, treachery, assassinations and bloody executions characterized the period extending through the reigns of Francis I., Henry II., Francis II. and Charles IX. Francis I. began the persecutions in the latter part of his reign; and when he once surrendered wholly to the Papal spirit, he went the full sweep of Romish despotism and bigotry. The University of Paris had presented to the king a complaint against the freedom of the press. The king took up the cry, and sent to the Parliament, in 1535, an order abso-

lutely prohibiting, under pain of the halter, the pestilent art of printing, as it was termed. Francis, the Parliament and the Pope united in establishing a commission to supervise the extermination of French liberties and Huguenot patriots. The bull of Pope Clement, apprising France of this commission, stipulated that these "Commissioners were further authorized to grant permission to any one of the faithful, who chose so to do, to invade, occupy and acquire for himself the lands, castles and goods of the heretics, seizing their persons, and leading them away into life-long slavery." Such was the tyrannical spirit of Pope Clement, the ecclesiastical despot, who instituted the most outrageous enormities against the Huguenots.

THE WOOL-CARDER OF MEAUX.

Jean Laclere, the wool-carder of Meaux, was among the first to feel the malice of persecution. Pope Clement's bull, pertaining to indulgences, was posted on the cathedral door, and Laclere secretly took it down. He was accused of this, and of reading Le Fevre's French Testament. The barbarous sentence was, that he be whipped in Paris on three successive days, to receive the same punishment in Meaux, then to be branded on the forehead with a red-hot iron, and finally banished forever from the kingdom. All this was carried out, but it did not cool his devotion for the truth. Some time afterward at Metz he was still further persecuted by having his right hand cut off at the wrist, his arms, nose and breast were cruelly torn with pinchers. His head was encircled with a red-hot band of iron, and as it burned its way into his very brain, his body was thrown into the fire. So perished one of the first disciples of religious liberty in France.

The extreme violence of the Papal spirit is seen in the character of the torture performed upon the Huguenots. The Dominican De Roma plunged the feet of those delivered to him into boots filled with melted fat, boiling over a slow fire.

Just north of the Durana river lay a territory which held over a dozen villages, occupied with a thrifty, liberty-loving, peaceful people. The principles of the Reformation had early had a welcome. The people were largely Waldenses in faith, and many of them by blood. Here the fires of persecution broke out and swept with furious hate and bitterness. No words can describe the extent of degree of the dreadful ruin wrought upon these quiet French villages, because the inhabitants chose not to follow the Pope's will in matters of faith and practice. The immediate cause of the exterminating blow which fell upon them, was their renewed interest and activity in circulating the Scriptures, which had always called forth the enmity of Rome. Many of these people were branded on the forehead, others were buried alive. All civil officials were prohibited from furnishing the accused copies of legal instruments, by which course they had withheld from them their most ordinary rights.

DESOLATION AMONG FREE VILLAGES.

The local parliament summoned a large number of the inhabitants of Merindal before it. Because some did not come, it was ordered that "all the houses of Merindal be burned, and the trees cut down for a distance of two hundred paces on every side, in order that the spot which had been the receptacle of heresy might be forever uninhabited." For a while this infamous order was frustrated by friendly interference. The Roman Catholics living amongst the ac-

cused, declared they were an industrious, noble and humane people, deserving well of all. But two archbishops and Cardinal Tournow intrigued and bore false testimony, until the execution of the order was carried out. The town of Merindal was obliterated. Twenty-two towns and villages were utterly destroyed. Most of the men were slain, the women and children wandered about for weeks, homeless and starving. A frequent roadside sight was that of the bodies of mothers and their infants, life having been driven out by hunger and exposure. Cruelty incarnate is found in this war for extermination, carried on by the Roman Catholic cardinal and archbishops. A large number of women were thrust into a barn, and held imprisoned while the structure burned; twenty-five persons, having fled to a cavern for refuge, were suffocated by a fire, purposely kindled at the mouth; a great number of men were bound in couples, and escorted to the castle hall, where two captains of execution stood and slew them as they were driven past; in one church eight hundred men, women and children were slain.

A SHAMEFUL CHAPTER OF HORRORS.

Such a shameful chapter of horrors cannot be found in the annals of the most savage people. An investigation found that these murdered people were guilty of no crime, plot or offense against the government, and that they had made no attempt against any of the legitimate institutions of the country. They were not found, in any instance, to have incited any civil insurrection. In this particular they were above reproach. The whole misdemeanor chargeable to them, was that they held religious opinions not satisfactory to the archbishops and the cardinal. This they

thought was their right. But Rome does not recognize the inviolability of human rights, while she claims the authority to punish any exercise therein.

CAN THE POPE PERMIT OUR FREE INSTITUTIONS?

A reflection here brings about a feeling of strange wonder. The Roman Catholic Church has recently, through high authority in this country, served notice that there has been no change in the spirit or doctrine of the Church. We not only observe it to be so, but we are told directly that the Roman Church in this country is not to show any more disposition to take kindly to liberty, tolerance, or any of the now generally accepted principles of personal and religious rights, than she did three hundred years ago. This consideration is of prodigious weight in trying to understand and meet the Roman issues of the day in our country. If a large and general power to administer affairs should fall under her control in this land, without any counter power to stay it, would this Church, could it consistently, permit the continuance of our free institutions? In the very nature of such a situation, the Papal Church must conspire against a certain class of civil laws and institutions, and strive to subvert the spirit of our civilization, which is unrelentingly hostile to such Roman despotism.

EVERY BONE BROKEN FOR SELLING BOOKS.

The mere crime of peddling books in France was punished in the most cruel manner. A purveyor of books, being placed on trial for that offense, was found guilty, and had every bone of his body dislocated, one after another,

in the attempt of his tormentors to force from him the names of the persons to whom he had sold his books; and then he was burned publicly in the city of Paris.

Even religious songs were prohibited, in the endeavor to keep the life and thought of France in the narrow Papal channels. Morat and Theodore Beza had produced many of the Psalms of David in the French language. But it was considered that the use of the French language in religious singing would bring contempt on the old Latin tongue, which alone was thought proper and fit for religious services. Upon this argument the use of the common language of the people in their worship was proceeded against.

Francis I. at last felt the wrong and cruelty of the Papal bidding, to which he had been obedient. But it was too late for him to do anything more than to enjoin upon his son, who was to succeed him, an investigation of the whole matter. Then Francis went into eternity.

There was a lull in the fires of Papal wrath, but no improvement for the poor Huguenots. On through the reigns of Henry II., Francis II., and Charles IX., up to St. Bartholomew, the storm of woe, after a short remission, went howling on, now receding and now advancing; and every advancing wave cut a little higher up to the shore of a crisis, than had the last.

ATTEMPT TO INTRODUCE THE INQUISITION.

During the reign of Henry II., that king, and that brute of inhumanity, the Cardinal of Lorraine, united with the Pope in a move to introduce into France the Spanish Inquisition, which had already covered Holland with cries of suffering and had baptized the streets of Dutch villages with human blood. However, the parliament was not quite willing.

But Paul was Pope now, and he had little respect for the rights of any government. Having the king of France with him, he promptly ordered the Inquisition over the veto of parliament. The king quickly ratified the Papal bull, and the three French cardinals were constituted the commission to work it. Protestantism had grown too strong for such tan open court of persecution as the Inquisition. More secret methods had to be resorted to by the fools and tools of the Pope.

DID THE POPES PLAN THE MURDER OF ALL EUROPEAN PROTESTANTS?

The Popes, through the two middle quarters of the sixteenth century, seemed bent on carrying out some plan for the universal murder of the Protestants of Europe. The Pope had an interview with Francis I., in which he submitted to him for consideration the question: "Ought not Francis, and the princes of Germany, with the Emperor at the head, to gather up the forces, enlist troops and make all needful preparations to overwhelm the followers of Zwingli and Luther, in order that, affrighted by the terrible retribution visited upon their followers, the remaining heretics should hasten to make their submission to the Roman Church?" These Popes seemed the very incarnation of treachery and cruelty. There can be little doubt but the generally accepted view is correct, that during the time of Henry II., there was a secret conclave held by the Pope, with the kings of France and Spain, to consider a general massacre of the Protesants all over Europe, and so save the world to the allegiance of Rome. The state papers of the English government seem to settle this. It was this secret treaty that Mary of Lorraine, regent-queen of Scotland, was working for, and at one time with great prospect of attainment.

Henry II. was no more inclined to apply himself to a correction of the ecclesiastical evils than the former king. This is succinctly shown by the way in which he allowed his mistress, Diana of Poitiers, to distribute the ecclesiastical offices.

THE PAPAL WAR UPON CONSCIENCE AND LIBERTY.

The war upon conscience and liberty went on with increasing fury. There was a constant flow of blood, an uninterrupted cry of horror. The executions were carried on through all the hours of the day; some were hung, some strangled, many burned, multitudes were slain with the sword and still others beheaded, and many drowned in the Loire. A dozen bodies tied to a pole floating down the stream was no unusual sight. The Papal adherents enjoyed it, too. A favorite hour for public executions was that following the dinner, that the court ladies could regale themselves with an after-dinner entertainment of blood and torture.

An ingenious contrivance was invented, for the sole purpose of prolonging the excruciating sufferings of the condemned. The victim was suspended by chains over a blazing fire, and was lowered into the flames, and then drawn out, and this process was kept up until the executioner chose to allow the sufferer to remain in the flames.

The air was thick with plots, exposed before carried out. A charge of treason was trumped up against the Prince of Conde, one of the most powerful of the Huguenot lords. It was the work of the Guise–Lorraine tribe. He was condemned to be beheaded, but the time was not considered opportune for such a stroke. An atrocious plot was formed to stab the king of Navarre. In fact, these plots were part of a general destruction, by assassination, of all the leading Protestants of France. The details have never come to

light. It is known that a list was prepared of those, in all parts of the country, who were to be slain. Arrangements were partially made to divide the Papal forces into four divisions, and throw them quickly into all portions of the kingdom, upon the giving of the signal. The Spanish army was to co-operate; things had gone so far that the governor of the city of Bayonne was instructed to surrender that city to King Philip of Spain. The Romish clergy had agreed to bear the expense. It is claimed that it was postponed by the sudden death of the king.

PUBLIC ASSEMBLING FORBIDDEN ON PAIN OF DEATH.

The cause of right and liberty, as well as religion, had fared bad enough during the period the throne was occupied by Francis II. He was weak, and the tool of the Roman agents. He assented to the promulgation of laws, in truth, they came from the throne, but were instigated by the Popish Guise–Lorraine faction, forbidding the assemblage of the people for worship, in any way except as arranged for by the regular clergy, and this on pain of death.

Every conceivable calumny was hurled at the Huguenots, while all sorts of crimes were charged against them, even that of sacrificing children. The hatred of the Roman Catholic ignorant masses was aroused against them. Bigotry invented many ways to beat down and back the growing spirit of progress.

Admiral Coligny, in a presentation of this cause of the Huguenots before Catherine de Medicis, boldly declared to that foreign usurper, that the rule of foreigners lay at the bottom of the whole trouble, and that his people could not be expected to suffer as quietly as they had for the previous forty years.

The imbecility of Papal persecution was seen to have had an effect just the opposite of what was intended. The testimony of the dying martyrs so rapidly multiplied the Protestants, that it became necessary to prevent the witnessing for Christ on the rack and in the flame. The practice became very general of cutting out the tongues of the condemed before sending them to execution, in order to prevent their wonderful testimony for liberty and truth. In some instances a large iron ball was forced into the mouth as equally effective. The report was once made "that all would be lost if such men were permitted to speak to the people."

PAPAL DIPLOMATS ARE OILY.

The Papal agents were as diplomatic and oily in language as they were sinister and evil in heart, the while they were planning murder. They were devising assassination while professing general amnesty. Trickery and treachery, deception and hyprocrisy were coin in daily circulation among the Romish hirelings. A few like Bishop Briconnet and Antoine de Bourbon, the father of Henry of Navarre, were seduced by fear, or bribery, to forsake the holy cause of liberty and right. And there were very few such indeed.

It was found quite impossible to crush a people of such devotion to freedom, who held to such a high sense of right and possessed such heroic elements of character. They received the treaties made with them, and securing them in their just rights without undue elation, and when those treatise were broken, as they always were without an exception, they bore the effect of the violated truce with calm equanimity, and held on to their resolution to abide the judgment of time and the verdict of the world.

The ideas of the first reformers in France did not pertain to civil rights, beyond such as bore directly upon religious tolerance. It was a religious move entirely in its beginning, and only became political after a whole generation of effort for religious reforms, and only then, by being thrown into conflict with the civil powers, upon the presentation of their petitions, and later their demands for religious tolerance. They had no notion whatever of popular forms of government. They did not aspire to civil rights, but only aimed to acquire religious privileges. They were willing to leave all state matters, as they had been, to the throne, the ministry and the parliament. They only asked to be unmolested in the enjoyment of their religion, faith, and the free exercise of their religious services. And when we contemplate the success of the Reformation in Scotland, England and Holland, and the final defeat of the same truths in France, we are constrained to a statement that the French leaders made in this, a serious, and as it proved, a fatal mistake. Zwingli was right, proven to be so by the subsequent history of three centuries,—religious and political reform stand or fall together.

NO RELIGIOUS LIBERTY WHERE ROME HAS POWER.

Originally the Huguenots were so mild in their claims, that they did not profess any desire, nor did they show any disposition, to overturn the political power of Rome in the land. They wanted to be free from Rome's religious tyranny and corruption. We see the magnitude of this mistake. There can be no religious liberty where Rome's foot is planted, unless civil liberty is striven for at the same time. The Reformation in upper Switzerland under Zwingli, and in Holland under Orange, and in Scotland under Knox,

contained from the first, a conception of the importance of a political, as well as a religious protest against Rome. Hence one reason for the sad failure in France, and the marked success of the Reformation in northern Switzerland, in Holland, and in Scotland.

SHALL ROMAN CATHOLICS GO TO CONGRESS?

Wherever Rome has her religion, she will have her politics. To oppose her politics, is certain to affect her religious interests, as she regards them. The religious corruptions and religious tyrannies of Rome may rightly be opposed, along with her political craft and purpose. It is right to teach Roman Catholic people the religious errors, and especially corruptions, of the Papal system. But it is not right to oppose any of their just political rights to which they are entitled under our Constitution. A Roman Catholic has the right, if he can get votes enough to elect him, to be a member of Congress. And we would not wish to deprive him, on account of his religion, of that right. But it is perfectly proper that we should hold up to the voters of his district the possible, and in truth probable, danger of conferring a responsible office upon such. The well known political evils and moral corruptions of the ecclesiastical system with which he is connected, may well, and by right should be, considered a just reason and sufficient, to withhold from him the political confidence of his felllow-citizens, until he has given years of service to our institutions, and so proven his fidelity. In this sense the religious and political phases of a patriotic opposition to the Roman Papacy are interlaced.

The Huguenots were above reproach in their demand upon the throne. They did not rise up to demolish the throne,

or change the dynasty, or even destroy the Papal relations to the government; nor did they aim to become a hostile party antagonistic to the throne, and watching for an opportunity to change the mere political views of the king and ministry; or, failing in this, trusting to such a following as would put them into possession of the government, as was the case with the Puritans under Cromwell.

Religious tolerance was their cry and their plea. Their religion was of more consequence than their life, and hence their readiness for martyrdom. They could fight for their rights, on such fields as Montcontour, Jarnac and St. Denis, where they gave proof of bravery and skill of the most commanding type, and left no doubt of their devotion to a cause.

THE PAPACY BEGINING THE CIVIL WAR.

The immense gathering of the Protestants at their religious services was often most remarkable. Nine thousand assembled upon one occasion at Troyes to celebrate the Lord's Supper. Twenty-five thousand assembled, among them many of the nobility, to listen to Theodore Beza preach. So advanced was the movement that the Protestants of Orleans were considering a theological school, when the Duke of Guise turned a horde of Papal soldiers loose on the worshipers of a Protestant Church in Vassy. A civil war at once followed. It was a civil war, too, arising from religious causes, and for which the Papacy was responsible, and which the Papal party began without cause or excuse. Yet the usual falsehoods were industriously circulated by the Papists to the effect that the Huguenots had commenced a religious war, and a detailed account of the most horrible crimes were peddled over the country, and charged to them.

This deliberate calumny did the cause of the Reformation much harm.

The only result advantageous to the Protestants was a half measure of tolerance vaguely expressed in the terms of peace. Even this was niggardly accepted by the Roman Catholic authorities. In the town of Troyes, the Roman Catholic party, having heard that peace had been declared, determined to make use of the short interval ensuing before they would be officially notified. The mayor of the city directed all the population to the prisons, where the Huguenots were savagely murdered.

ROME NEVER KEEPS POLITICAL AGREEMENT.

In spite of murder, war, confiscation of property, exile, hanging, burning, and the most hateful and inexcusable calumnies known to the modern centuries, the cause of religious and political liberties in France grew on, and every year spread farther. The Romish party was driven to mad desperation. And when all hope of actually suppressing the Huguenots had departed, they took up the part of assumed tolerance, and played it well. Intercourse was sought and good will shown. Many regrets for the past were even given by the Papal hypocrites, but the fruits of their repentance never appeared; and warm professions assuring better treatment for the future were made, but those professions were never kept. One of the gravest charges to be made by history, against Papal politicians and Roman ecclesiastics, is that no trust whatever is to be imposed in promises, pledges or covenants, made by the leaders of the Roman Catholic Church, or her willing tools and zealous devotees. History teaches by examples, and from these examples makes up her judgments, and the

judgments of history are just. When history solemnly testifies that Rome never kept political agreement or ecclesiastic faith, there is hard to discover any ground upon which to rest any confidence.

SERIOUS CHARGE AGAINST ROME IN THE UNITED STATES.

The game played by Rome in France towards the Huguenots, is being duplicated by the Roman hierarchy in the United States now. Rome in America wears a mask. She is not what she seems. From what she now professes we cannot argue what she will be; but rather from what she has been are we to judge what she will be in our land. It is lamentable to find our people reposing confidence in empty words. Where has the Roman priesthood, with us, led that Church into a faithful co-operation with the intelligent drift of American patriotism?

WHEN ROME TALKS LOVE FOR FREEDOM, BEWARE!

On every side, at present, are heard warm and excellent professions of Roman Catholic love for liberty, free institutions and American laws. The declamations of admiration for the American flag, which up to a year ago was never permitted in a Catholic Church on the occasion of a funeral over an old soldier, are wonderful effusions of devotion to the national standard. According to what we have recently been told in paper, magazine and on platform, America never had such patriots as Irish Roman Catholics, and the laws were never so supported as they are by Roman Catholics, while they evince great surprise that there should be any doubt about their love for the broadest principles of American liberty.

This idea, that they want to talk love, is a sudden one. So sudden that it is quite comical in every aspect of the case. A tree that bears fruit does not need to have a notice tacked on it, "I am a fruit tree." If any one had known of the wonderful patriotism and American devotion of Irish Romanists, the general profession of love from them at present would be strange; but truly it must be said that up to a time so recent as two years ago nothing was heard about the love of the Roman Catholic priesthood for American principles and institutions. There was not a word of approval for our laws and liberties. There was instead, however, an unremitting stream of abuse, vilification and opposition, most unjustifiable and unpatriotic. In the light of Papal history let the meaning of all this be read. Rome had done the same thing before in France. When she tells us she most loves us, we have most reason to stand guard.

DESIGN OF THE PAPAL PARTY IN FRANCE AND IN AMERICA.

Much, like what we see in own country, was experienced in France, when the Papal party entered into a hypocritical peace with the Huguenots. Rome had a design in quieting the fears of the growing Protestant party. If Rome can lure a nation into a sleep of confidence, she can best perfect her plans and mature her power. This cannot for one moment be forgotten in dealing with the Papacy. Her truce with the Huguenots, in which she covenanted to deal in tolerance, justice and good faith, was made with a direct intent; and that intent was the anticipation of, and the preparation for the plan, by which the Huguenot leaders were to be decoyed to the capital city.

The formation of that plot seems so unnatural and in-

human, that it awakens both disgust for the religious pretence of the Romish party, which invented and executed it, and distrust of the Papacy at every step in our own land, which it makes towards political domination. The Church which so misruled France in the days before St. Bartholomew, is no more fit to rule America now. There has been no improvement in her ways in any country, where she has had the larger part of the population in her communion. Roman Catholics can present no argument which will appeal to the confidence of men who are familiar with her course among the nations. She is as full of sophistry and dark diplomacy in our century, as she was in the sixteenth. Her hypocrisy in America is as great as it was in France. She may not intend to bleed our bodies, but she does intend to bleed our hearts. She may not intend to kill, but she does intend to despoil us of liberty and intelligence. She may not have designs on our property, but she has designs against our schools, our Constitution and our press. She has not stolen our lands, but she has stolen into the very citadel of our liberties, and proceeded to turn out the facts of our history, and overturn the laws of our country. Americans are slaves if they longer submit to her political rule.

THE HUGUENOT'S REVENGE.

"Oh! how our hearts were beating, when at the dawn of day
We saw the army of the League drawn out in long array;
With all its priests-led citizens, and all its rebel peers,
And Appenzel's stout infantry, and Egmont's Flemish spears.
There rode the blood of false Lorraine, the curses of our land!
The dark Mayenne was in the midst, a truncheon in his hand!
And, as we looked on them, we thought of Seine's empurpled flood,
And good Coligny's hoary hair all dabbled with his blood;
And we cried unto the living God, who rules the fate of war,
To fight for his own holy name, and Henry of Navarre.
Now, God be praised, the day is ours! Mayenne has turned his rein,
D'Aumale hath cried for quarter—the Flemish count is slain.
Their ranks are breaking, like thin clouds before a Biscay gale;
The field is heaped with bleeding steeds, and flags, and cloven mail.
And then we thought on vengeance, and all along our van,
'Remember St. Bartholomew,' was passed from man to man.
But out spake gentle Henry, 'No Frenchman is my foe;
Down, down with every foreigner, but let your brethren go.'
Oh! was there ever such a knight, in friendship or in war,
As our sovereign lord, King Henry of Navarre!"

Have those opposed by Rome built up the new civilization?

The other nations who have been born into the new life in passing from the one shore to the other, have traversed what is called a philosophical epoch, by which is meant the sacred movement of the mind and the soul in the modern world. Bacon, Descartes, Leibnitz, and we must also pronounce the great name of Luther,—these men, execrated in their times by the men of routine, were the missionaries of their nations; they converted the world to the new life.

Quinet.

PART VIII.

ST. BARTHOLOMEW'S DREADFUL DAY AND ROME'S OVERTHROW OF FREE RACES.

We are to further consider the principles, virtues and sufferings of this noble and heroic race, in conflict with the Papacy ; a race, it truly was, which was one of the products of the trying times of the sixteenth century, when men and women were imprisoned, tortured and slain, for not making their consciences pliable enough to agree to the tyrannies and corruptions of Rome. It was a race most superb in its moral, industrial and patriotic attributes.

Each succeeding generation will do compliment to its intelligence and justice, by cherishing high regard for the sublime characteristics of this race, which suddenly, and with surprise to Europe, rose in moral and national strength and heroic grandeur. A race of such magnanimous qualities is entitled to long live in the broad esteem and high admiration of the world. The industrial, intelligent and moral elements of the French nation were unified in it. It presents a race within a nation, and as distinct from the nation as though it were of different blood and language. It was a truly separate people, this race of sterling qualities and enduring principles. It grew along distinct lines,

until it became a race the like of which there is not to be found in all history. In the earlier stages of its development there were many segments of its character, which merged into and could not be distinguished from the Roman elements in the nation, as was natural and to be expected. But as it fully matured, it presented a wholly distinct type of French Protestant character. In it, loyalty and patriotism were united; art and religion were bound together; while reform and chivalry were bound indissolubly, as not to be found in the Reformation of any other country. These peculiar combinations of elements gave a very pleasing and romantic tone to the struggle of the French to throw off the Romish yoke.

THREE RACES OF HEROIC GRANDEUR.

In their monumental fame there are three names which tower to gorgeous height in modern Christianity, and in civilization as well. Those names are Puritan, Covenanter, Huguenot. The just fame of any one of them is so big that it is quite impossible to go round about it, and measure the magnificence of its walls, and tell the vastness of its works. In material progress, most certainly, and in moral achievements especially, have the races, bearing these titles, been in the forefront of the upper ranges of modern thought. In the most sterling qualities of mental, moral and physical advancement, have they been noted, wherever they have settled. The most conservative of modern moral classes, they have been at the same time the most progressive. Their contributions, during two centuries, to domestic life, science, mechanics, religion and government, have been unmatched; while in the difficult task of unifying and establishing, in constitutional form, the principles and forces of both civil and religious liberty, they have been

unexcelled. Let it have a lasting impress on the mind of the reader, that all three of these great races belong to the Protestant world; and the majestic movements which they inaugurated, as the superb principles to which they held, belong to Protestant history exclusively; while the great moral uplift, as well as the quickening impulse given to general progress, are landmarks of growth in civilization not found outside of the Protestant races.

The last named of these races is one which tells with equal power of the perfidy of kings, the licentiousness of courts, the intrigue of Papacy, and the strangeness of Providence. It furnishes the principal witness of history against vain women, of royal blood, bartering womanhood to political passion, and religious bigotry. It bears the most crushing testimony, of all times and lands, against Popes, whose true character must be stamped as that of infamous cruelty and cruel infamy. The evidence it furnishes against bishops and cardinals, who used their station and office to prostitute religion and morals, in the interest of personal ambition and passions, has been unimpeached, and is of the most damaging nature.

WHY THE BLOODY CHAPTER SHOULD NOT BE LOST.

It may be said, that the only excuse for uncovering this awful page of history is, that the world should never forget the warning of the sixteenth century in France, nor be permitted to lose the example and inspiration of the Huguenot character. But for this, it were better if the whole period should sink into irrecoverable oblivion. For that was not only one of the most bloody chapters in the history of the Papal Church, but as well the most humiliating abuse of common humanity. And yet, as often seen, when the night is the darkest the light is the brightest. In that

gloomy night, when royalty espoused the regency of vice, and the policy of the court of the greatest kingdom of Europe was that of demagogism and hypocrisy, then there comes forth such an exhibit of faith, Christian endurance and holy heroism, as to illuminate all the future with its light, and furnish such examples for Christian patriotism to emulate as are hard to find elsewhere.

In the beginning of the sixteenth century France had obtained about that extent of territory marked out by natural boundaries. She had been four hundred years engrossed in this pursuit. She was the leading kingdom of Europe, in power and accomplishment. It was the time of the accession of Francis I. He broke up the feudalism of the past, and centralized the authority of the kingdom in the court of the king.

At the time of his death, and the accession of Henry II., the ideas of the Reformation, principally under the teaching of John Calvin, Le Fevre and Farel, had grown to great power in France. More than one-third of the people had accepted the Reformed doctrines. Princes of the realm, such men as the Prince of Conde and Admiral Coligny, were the leaders. Olivatanus, Morat, Calvin, were able scholars, who were perfected in the art of pure language. Into the elevated French language Olivatanus translated the Bible, while Farel printed the New Testament in elegant French. Morat translated the Psalms and set them to popular French airs; and soon these great Psalms of David were sung in the powerful and melodious French language in camp and court, in field and cottage. Calvin wrote his Institutes of Christian doctrine. The effect was all powerful.

The French language, as used by these elegant writers, became the polite tongue of Europe. Under fair and powerful conditions, it looked as if the Reformed faith was roll-

ing to a great triumph, and France was expected to become a Protestant nation, as England and Scotland. But the leaders were not strong enough, as men of action, to overcome the Papal conspiracies. They were rather more heroic in suffering, than practical in leading.

THE COURT A PEST-HOUSE OF EVIL PLOTTING.

The throne was strictly Papal, and in close relation to the court of Rome. A mighty plot was formed to destroy the Protestants, who were now generally called Huguenots. Each king seemed to surpass his predecessor in being more severe in tyranny and more implacable in treachery. Injustice and outrage, intrigue and assassination grew into awful proportions. The court was a pest-house of evil plotting, in the interest of the Papacy. Only one king out of five, in a period of fifty years, died a natural death. Henry II. of France and Philip of Spain had a plot agreed upon to overthrow the Protestantism of Holland. The diabolical Alva was to be the despicable agent of the Papacy. This was intercepted by the noble Prince of Orange, and the timely death of Henry II. Catherine de Medicis, the Cardinal of Lorraine, and the Pope, had another great plot, to overthrow the Protestantism of England, and unite England, Scotland and France into one great Roman Catholic Empire.

THE BLACKEST CRIME OF THE PAPACY.

But we must consider the most important agencies which co-operated in the effort to utterly destroy as grand a class of moral heroes as the world has known. And the effort is to be regarded as the most stupendous criminal outrage of the centuries, as well as the blackest deliberate crime of the Papacy.

The first consideration to make, is that of the domination of woman's influence in the affairs of the world. Woman came to the front in the sixteenth century government and diplomacy. On the throne of England was Elizabeth, the first of the great female sovereigns of the world, whose reign conduced to mark progress in national wealth, power and prosperity. Mary of Lorraine held the regency of Scotland, until Mary Stuart became Queen, whom Knox describes, after his first interview with her, as having a "proud mind, crafty wit, and indurate heart." Fulvia Morata was the pride of Italy, giving lectures to nobles and professors when a girl of but fifteen. Victoria Colonna, the friend of Michæl Angelo, held by the charm of her elegant conversation the leading scholars of Naples and Rome. Helena was regent of Russia. But nowhere, as in France, was there such a coterie of women, whose beauty was rivaled by their vanity, whose cunning was that of the Jesuit, and whose excesses in vice were unmatched in the world.

THE MOST IGNOBLE WOMAN OF ALL.

At their head was the most ignoble woman of her age, if not of all ages, Catherine de Medicis. For nearly fifty years she was a power at court, where she worked as the secret agent of Rome. Her's was a calamitous name in Europe. Her's was a family devoted to the Papacy. But it was as fatal to the Papacy, as to the peace of nations. Under Leo X., Germany became a Protestant nation. Under Clement VIII., England apostatized. And now France was slipping away under Pius IV., a third Pope of the same ill-starred family.

The first piece of diplomacy engaged in by Catherine de Medicis, was to seduce the Huguenots into the Papal trap,

by planning a wedding between the beautiful Mary of Scots to the Huguenot leader, Conde. But Conde was not to be trapped by the sweet and quaint Scottish ballads of Mary Stuart. Nor did she succeed in a second scheme to wed Admiral Coligny to this same beautiful heir to the Scottish throne, who was even then pleasantly dreaming of the tripple crown of England, Scotland and France. It was a game to recover Scotland and France to the Papacy, then being played on the covered board of Papal diplomacy, by Mary of Lorraine, the Pope of Rome, and dissolute women. The Pope's crafty agent in this conspiracy was the Cardinal of Lorraine, himself a member of the infamous Medicis family.

The cardinal succeeded in marrying Mary Stuart to Francis II., who had neither the instincts of a man, nor the qualities of a king, and was little short of an imbecile. In Catherine's policy, vice played a hand as an agency to reach her end. Her shamelessness and recklessness were fully up to her accomplished manners and polished wit. This incarnation of vanity and cruelty was surrounded by such women as Madame Dianna of Portiers. Court life was one daily round of debauchery, intrigue and murder. Immoral women and the Papacy are a fit but exceedingly bad combination.

HOW FRANCE MIGHT HAVE BEEN SAVED THE MASSACRE OF ST. BARTHOLOMEW.

Had the earlier French reformers had more of the courage of Luther and Zwingli, and the thoroughness of Knox, and the unquenchable fire and determination of William of Orange, the world might have been spared the spectacle of the assassination of the Admiral of the kingdom, and the

massacre of Bartholomew. Because of the lack of completeness which characterized the earlier leaders, the Papacy had time and opportunity to devise and hatch its plots for extermination. Thousands of lives might have been saved, and dreadful scenes of carnage and suffering might have been spared, had there been more courage of conviction and heroism of action at first, on the part of the leaders of the Reformation in France. Any measure of compromise with the Papal hierarchy is an unmitigated evil, and charged with certain failure.

DISLOYAL AMERICAN POLITICIANS.

Many people in the United States are disposed to confer with the Papal priesthood, and show a willingness to enter into a compromise on the school question, legislation and the management of our institutions, in a way to gratify the Roman Catholic Church. The very thought of such a course is infamous. The men who are engaged in this un-American work are little better than traitors, and should be looked upon as playing into the hands of freedom's most unrelenting foe—such men engaged in political life are betraying the nation into conditions, which will bring to us trying, if not bloody, times. Disloyal men should be kept out of all political life. Let the people reply to their hypocrisies at the ballot box. This is the day when America should bury in oblivion Papal political bossism.

THE POPE A PARTY TO CRIME.

A new combination was formed against Protestant France. Catherine entered into league with Philip of Spain, the Pope, the Cardinal of Lorraine and the house of Guise. This league was worked with cunning and secrecy. Plan fol-

lowed plan, and plot succeeded plot. Under this policy Charles IX. was urged by Philip and the Pope to destroy the Huguenots. The Pope warned him he might lose his kingdom if he did not obey. Catherine and the infamous Alva were in confidential conference at Bayonne. It appears that a plan was laid to carry off Henry of Navarre, a youthful Protestant prince, and his mother, and deliver them to Philip of Spain. It failed, but it is clear that several Catholic generals knew of it.

MURDERED BY A PAPAL SOLDIER.

When the great Protestant leader, Conde, was murdered by a Papal soldier, the Prince of Navarre was but a youth. Conde had been wounded in the battle of Jarnac by an accident, and with the bone protruding from his leg, he led his troops forward in gallant style. Upon being borne from his horse by the press of the ranks about him, he promptly surrendered to a gentleman that he knew. At this point a captain of the Roman Catholic forces approached him from behind, and shot him in the back. When the news of this sad and shameful crime reached the Queen of Navarre, she, with her son Henry, hurried off to the Huguenot camp. Before the assembled army the young prince swore "on his honor, soul and life" never to forsake the Protestant cause. The queen mother put on his armour, declaring as she did so, that the necessities of the cause, in such an hour of calamity, raised him above his age, and her above her sex. This mark of devotion to the cause of religious liberty and the interests of the Huguenots, made the mother and son the target of Papal intrigue. Hence the above plot for their removal from the country.

PAPAL CONSPIRACIES WITH US.

These conspiracies against liberty and life upon the part of the Papal Church in the past, are ripe with warnings for us in these times. An organization that in its very nature is despotic is to be watched with a vigilance that knows no slumber; and particularly, at a time when there is an attempt to revive the political power of the Papacy, ought we to keep the eagle eye of watchfulness upon the course of the priest and Pope in our country. LaFayette was a political prophet; if ever the liberties of our country are endangered, that danger will be thrust upon us by the hand of the Roman priest. This was his warning, and it has been realized, and we are dealing with this condition.

MANY ROMISH PLOTS IN FRANCE.

The half hatched plot to get Henry of Navarre and his mother into Spain, where they might be dealt with by the Papal adherent, Philip the king, was given up because of the suspicion that the crime was discovered; or because of the anticipated difficulties in the way. These conspiracies against all civil rights and liberties, were turned in one direction, and then in another. At one time they connived at the Protestants in France; at another, against the kingdom of England; and at another the Holland reformers were the object of the Papal wrath, which inspired all of these intrigues. These plots were against individuals, their rights and life; or against governments, their laws and thrones, and all the while they were against religious liberty. The plotting parties appear in different combinations. Now we see Catherine, the Cardinal of Lorraine, and the Pope; and now Catherine, the family of the Guises and the profligate

court women; and now the party is constituted of Catherine, the Catholic league and the Pope; again it is Catherine, the Pope and the Roman Catholics in Scotland; and still again, Catherine, Alva and Philip of Spain. In all of these plots, the most famous woman of infamy, Catherine de Medicis, had a hand. She was the evil spirit of her country and her day. The most evil combination, perhaps, was that of Catherine and Alva, who conceived more sufferings for the world, than any two persons of their century. Together they stand, the representatives of a mature and desperate Papacy, corrupt in heart, and unprincipled in means, and all the while brutal and cruel. By its fruits let every tree be judged.

Now we approach the most unfortunate and sickening event that discolors the brow of history—the day of St. Bartholomew. Was that awful crime intended and premeditated? From an extensive reading of antecedent events, and a careful examination of the causes leading to it, there can be no intelligent doubt of it; though we may believe the extent of the massacre far exceeded the intent of the originators. Several things appear clear.

WHERE THE BARTHOLOMEW MASSACRE WAS HATCHED.

At Bayonne, this same partnership of crime, Catherine and Alva, hatched the massacre of Bartholomew, and were overheard by Henry of Navarre.

How many this debauched mistress of the French court included in her deliberate plot of murder can never be known. But it did involve the betrayal by treachery, and then the assassination, of Admiral Coligny, and others of the Huguenot leaders. Months before the occasion came to execute the plot, it was determined by this worst woman

of the age, that the best and most honest man of the nation had to die, because he was not an adherent of the Roman Catholic faith, and a tool of the Papacy. Admiral Coligny, who had an almost Quaker-like dread of war, and did his utmost to stay it off, had no blot on his character, no stain on his moral purity, in an age of general license in France. Girt about with his sensitive conscience, and armed with the noble principles of the Huguenot teachings, he was a rare man; but alas, too mild for his day and duty. William of Orange would have taken a different, and perhaps better, course, but it would have involved the parties in fatal conflict before the dreadful day of Bartholomew, and likely fewer lives would have been sacrificed in the long run; while the Protestant cause would have stood a greater chance for success. When it is certain that an enemy is preparing for war it is unwise, from a military point of view, to wait until the plots are matured and the blow is ready to fall. The Swiss cantons, and against Zwingli's advice, remained quiet whilst the Papal cantons secretly prepared for war; when the storm burst they were not ready for it, and the cause of the Reformation met a defeat, and Zwingli lost his life. The Protestants at one time numbered fully one-half million, and millions in sympathy with them, and a more courageous course might have saved life and the Reformation.

Though Coligny feared the responsibility of war, he was beyond the wiles of Papal sophistry. He could be neither bribed with the province of Sandinia, nor tempted with the hand of the beautiful Mary Stuart, who through all her life was a tool of the Papal courts of Europe, and permitted her rare beauty to go in the market in the interest of the cause of the Popes.

A ROYAL WEDDING THE TRAP.

The plan of the Romish leaders to murder was a deliberate one. The plot was working for months to draw the leading Huguenots to Paris. It was a most diabolical work. Charles IX. was king, and Catherine de Medicis was the mistress of the kingdom. In order to make the plot successful it was considered important that there should be a royal wedding at Paris. According to her faith, marriage was a sacrament; but no matter, to Catherine any virtue of character, or sacrament of the Church, might be made a convenience of expediency.

It was arranged that the king's sister should marry the young Huguenot leader, Henry of Navarre. He was the first prince of the realm, and heir to the throne. He was the hope of the Protestant cause. Catherine expected that the debauchery of her court women would soon prove too much for the severe morals of the austere Huguenots. It is evident from this that she did not include him in her list of those to be murdered. The Pope's legate at first made a show of objection to the marriage of the king's sister, a devout Romanist, to a Protestant. But that was perhaps a mere show, to mislead the Huguenots. But for Papal intrigue Henry of Navarre might have been saved that loveless, childless, and altogether unhappy marriage. It was to prove as luckless to his cause as was the Egyptian wife to Solomon.

THE HUGUENOT LEADERS ENTICED TO THE CITY.

The marriage festivities were held at Paris, and all the Huguenot leaders were enticed to the city. The day of Catherine de Medicis and of the Pope had come. The great

Protestant nobles were at the ceremonies. When the wedding was over with, Catherine and her brother had a conference with the Duke of Guise, prominent as a leader in the Catholic league, and the final measures were concerted for the death of Coligny. A hired assassin was stationed behind the blinds of a house, which it was the custom of the Admiral to pass on his way to the Louvre palace. He lay in wait for three days. Then came the chance. He fired three balls at Coligny, but they did not prove fatal. This failure drove Catherine into a fit of desperation. The Admiral was in Paris, under the pledged word of the king, with guarantees of safety. But what if Admiral Coligny was one of the first characters of his time, a benefactor of the race, beyond all comparison the greatest prince of his country, in an age when there were princes not a few, brave, sincere, heroic and religious? Was not the king cruel and perfidious, and was not the king's mother a woman hardened by crime, whose icy soul could be moved by no compassion, and whose conscience could be touched by no sense of justice?

Charles IX. went to the room of the wounded Admiral, and overwhelmed him with demonstrations of sorrow, and assurances of protection. In the morning the Protestant nobles were at first inclined to take their wounded leader, and all retire from Paris. But Coligny argued the king's good faith, and it was decided to remain.

Fatal decision! The crisis which years had been preparing for was at hand. The trust which Coligny and his friends imposed in the hypocritical promises of the king was wholly misplaced. It never proves safe to confide in the pledges of Papal rulers. Their religion teaches them that it is right to break promises with heretics. The people who are trifling with this great fact of history may yet rue their short sightedness.

PLAYING A DESPERATE HAND.

At this juncture Catherine saw that she must play her last, and most desperate, hand at once. A hasty conference with several of the Roman Catholic leaders was held. Together they asked for an audience with the king. It was granted. By every argument of sophistry, ingenuity, and by Jesuit deception, the king was persuaded that the safety of the throne, and the unity of the kingdom, rested upon the destruction of the Protestants; that if he did not act at once, and order that Coligny be slain, a Holy Catholic League would be formed, under their lead, and the realm would be cleared of the Huguenots; that he was already in disfavor with the Church because he had shown favors to the heretics. For an hour and a half the king withstood their pleadings, and the threats of his mother. The cruel woman, knowing how to work her son, kept up her volume of passionate appeal and angry censure, working now on his fear, and now on his ambition, until she gauged aright the rise of his passion and desperation, and then she stung him keenly with the imputation that he was too timid to act the part of a king of France.

THE KING DECIDES ON THE MURDER.

Enough! His passion had now reached a frenzy, and leaping to his feet, he strided across the room, and exclaimed: "Since you insist, I consent that the Admiral be killed; but along with him every Huguenot in France must perish, that not one remain to reproach me with his death; and what you do, see that it be done quickly." And Charles IX. rushed like a madman from the room. Awful perfidy, and conscienceless act! Terrible will be the suffer-

ing of the king in that day when his conscience shall turn upon him, and charge him with his crime!

The arrangements for the massacre were secretly and quickly made. They were under the management of Madame Catherine de Medicis and the Roman Catholic leaders in the court. Well was it planned with a view to general murder. No such a scheme for wholesale assassination had been known since the day of Herod. The depravity of bigotry and intolerance had reached its lowest depths, and the spirit of the Papal institutions was making an exhibit which was to be a warning to all future times and nations.

PRE-ARRANGEMENTS FOR THE MASSACRE.

All of the gates of the city were locked; all the boats moored along the banks of the Seine were removed; all the military were assembled; chains were drawn across the streets. Some strange things were discovered later in the night. On thousands of houses a white cross was tacked. These were the homes of the Protestants. Men moved about with white handkerchiefs tied about their right arm. These were the Roman Catholics. Torches blazed forth in the streets, to light up the houses with the white cross on them. Such things could only be done by long and careful preparation and concerted action, and they indicate the intention of the Roman Catholic authorities who planned for the massacre.

THE TOCSIN OF DEATH.

At a late hour the bell of St. Germain rang upon the air. What for? Alas, it was the tocsin of death. The slaughter seemed to begin at every quarter of the city at the same

moment. Admiral Coligny was among the first, if not the very first, to be run through with the sword. The Roman Catholic nobles superintended the assassination of the Admiral themselves. As he overheard the tumult, he knew that his death was at hand. As the mad dupes of the Papacy rushed into his room they fell upon the wounded Admiral, and hacked him with their swords. The Duke of Guise called from the courtyard, where he was waiting the result of the attack on the Admiral, "Have you finished? Throw him out of the window for us to see with our eyes." Even then life was not quite gone. The Admiral clung to the window bars, though the body was crushed and fearfully mangled. As it fell to the pavement beneath, the Duke of Angouleme, a bastard of Henry II., who had special charge of the Admiral's murder, wiped the blood from the face, to make sure he had the Admiral's form before him, and kicking it, he turned away.

So perished the great and good Admiral of the French nation. He was a noble character, a brave soldier, and a true patriot, though a man less mild, and less apt to place confidence in the pledges of Romanists, might have been saved his lamentable fate. Brantome, a leader on the Papal side, bears witness that "no selfish motive led Coligny to draw his sword, and that had he been less patriotic and less loyal, he would not have perished a victim to his hatred of civil strife."

FATE OF ADMIRAL COLIGNY.

The head of the Admiral was cut off and sent to Catherine, while his body was dragged about Paris for the space of three days. The Papal soldiers, on the field of Cappel, cut the body of Zwingli into four parts. Such is the malice of Rome shown towards even the dead.

At dawn the next day the bell on the Hotel de Ville signaled the Roman Catholics and the mob to the general slaughter. During the first day the nobles and Protestants mostly suffered. In the Louvre the work was most cruel and shameful; for there the Protestant nobles were resting as the guests of the king, and he was under every obligation of manhood to protect them. They were dragged out by the Papal guard, and cut down before the king, who, wild with excitement, urged on the massacre. As they fell about him they reproached him for his broken faith.

As the destruction of life went on every evil passion was set loose, and men seemed like demons, as they raged in their malice, rage and hate. As the day wore on thousands fell every hour. Even children cut down each other, and exhibited the utmost depravities of nature. Charles sat at the window part of the time, and watched the Huguenots hacked to pieces at the palace gate, and was unmoved, as their pitying eyes were lifted pleadingly to him. Madame de Medicis, and the court women stood about the windows, and engaged in laughing at the passing incidents of horror and scenes of butchery; and in the evening they tripped out upon the street, in gay attire, to view the dead. It was an evening of joy, gaiety and hilarity for them.

MOST INEXCUSABLE BUTCHERY OF MODERN TIMES.

At least two thousand Huguenots perished in Paris alone. They were the nobles, the most intelligent families, and the leading mechanics. The surprise was so complete, that none were able to make any show of resistance. It was a veritable slaughter of the innocents. For a week the diabolical work went on. No sex, or age or station or dignity, or virtue or infirmity afforded a retreat. No such a wanton

massacre and inexcusable butchery has disgraced modern times. The dead fell in showers from the windows; the streets ran red in streams of blood; the navigation of the Seine was impeded by dead bodies. Orders were sent by government throughout the provinces to exterminate the Protestants utterly.

THE BRIDE'S REPORT OF THE MASSACRE.

Accounts of personal incidents, given by Roman Catholic writers, aid in forming opinions of the unexpectedness and severity of the massacre. Margaret of Valois was the bride of a few days. She it was who had married the Prince of Navarre, and whose wedding was the opportunity for getting the Huguenots to Paris. She gives a most interesting experience connected with the slaying of her fellow-countrymen. "The Huguenots," she says, "suspected me because I was a Catholic; the Catholics because I had married the King of Navarre. So that I heard nothing of what was going on till the evening, when, as I was sitting on a chest in my mother's room by the side of my sister, the Dutchess of Lorraine, whom I saw to be very sad, the Queen-Mother noticed me and told me to go to bed. As I was courtesying to her my sister laid hold of my arm and burst into tears saying, 'For God's sake, sister, don't go.' I was greatly frightened, and seeing this the Queen, my mother, spoke very sharply to my sister, and forbade her to say anything to me, adding that, please God, no harm would happen to me, but that come what might, go I must, lest something should be suspected. I did not hear what was said, but again and very roughly my mother told me to go.

"As soon as I was in my room I threw myself on my knees and prayed God to protect me, though I knew not from what or against whom.

"Meanwhile the King, my husband, had gone to bed and sent word to me to come to him. I found his bed surrounded by thirty or forty Huguenots whom I did not yet know, for I had only been married a few days. All night long they remained talking of what had happened to the Admiral, and determining as soon as day broke to ask for redress against M. de Guise; and if it were not granted, then to seek it for themselves. As for me, the tears of my sister weighed on my mind and I could not sleep for fear of some unknown evil. At dawn, the King, my husband, said he would go and play tennis till King Charles was awake, having made up his mind to ask him at once to do justice. He then left my room, and his gentlemen with him. Seeing that it was light, and thinking that the danger of which my sister had spoken was passed, and being heavy with drowsiness, I told my nurse to lock the door, so that I might sleep undisturbed. An hour later, when I was fast asleep, some one came beating with hands and feet against the door and shouting 'Navarre, Navarre!' My nurse, thinking it was my husband, ran to open the door. It was a gentleman wounded by a sword in the elbow, and his arm cut by a halberd, who rushed into my room pursued by four archers. Seeking safety, he threw himself on my bed. Feeling this man clutching me, I threw myself into the space between the bed and the wall, where, he still grasping me, we rolled over, both screaming and both equally frightened. Fortunately, the captain of my guards, M. de Nancay, came by, who saw me in such a plight, that sorry as he was, he could not help laughing, but drove the archers out of the room and gave me the life

of the poor gentleman, who was still clinging to me, and whom I caused to be tended and nursed in my dressing-room till he was quite cured. While I changed my night dress, for he had covered me with his blood, M. de Nancay told me what had happened, but assured me that my husband was in the King's room and in no danger. Making me throw on a dressing-gown, he then led me to the room of my sister, Madame de Lorraine, which I reached more dead than alive; just as I was going into the ante-room a gentleman trying to escape from the archers who were pursuing him fell stabbed three paces from me. I, too, fell, half fainting, into the arms of M. de Nancay, and felt as if the same blow had pierced us both."

THE KING CONFESSES HIS RESPONSIBILITY.

The King avowed the massacre was by his mandate; and to some of the Huguenots who escaped he said: "I give you three days to consider, and then the mass, death, or the Bastile; take your choice." Then he gave way to a sardonic smile.

Thus St. Bartholomew closed with a laugh and a sarcasm, as it had begun with broken faith and wild beast's frenzy!

TWENTY THOUSAND BUTCHERED BY THE PAPACY.

It was extremely difficult to arrive at a reliable estimate of the number of Huguenots that lost their lives by St. Bartholomew's massacre. The usual estimate given is that of twenty thousand, though some say twice as many, somewhat high for a three days' massacre. Though this enormous number may have fallen, the victims of Papal intrigue and woman's perfidy.

In that shameful hour, just before he set the hounds of persecution on the Huguenots, in his consulation with his mother, Charles had forgotten that he had a conscience, but conscience did not forget to come back to the king. The return of conscience to the base violator of his word was a visitation of retribution.

> Nor ear can hear, nor tongue can tell
> The tortures of that inward hell.

Cecil, the classic writer, is a moral philosopher of the Scriptural caste when he says: "When conscience smite thee once it is admonition; if twice it is condemnation." After the smiting of conscience once, and before that of condemnation, the conscience is wont to retire for a season into the curtained halls of silence. But a conscience which has been driven to silence, and at last returns, and turns on its offender with bitter lash, is a monster vomiting into the heart the fires of torment. Never yet was the voice of conscience silenced without retribution. The heaviest sorrow that intrudes upon the heart, is when the past is unfolded, and through the partings returning conscience springs. There is felt

> A loneliness that seems to belt
> The universe in its embrace;
> There is no other dreariness,
> That can so sadden and oppress,

as when conscience rides in on the steed of once buried memories and tells the soul of its lost inheritance. The most awful thing to inflict the mind, is that remorse which is born of a rejected conscience returning in its judicial capacity.

THE KING AND HIS CONSCIENCE.

So conscience came like a flood-tide to the French king. Retributive justice is but the fire-tongue of conscience.

Charles IX. in the sick room of Admiral Coligny, who is suffering from the shot of the assassin, pledges protection. His conscience is on fire. But he repairs to the palace, to take counsel of the vilest woman of the centuries. And finally he says: "I will have it so. And with Admiral Coligny all the Huguenots of France must be killed in order that not one remain to reproach me." Stupid king! Didst thou not stay to think that if thou hadst killed every Frenchman in thy realm, thine own conscience remained to reproach thee? In a short while conscience returned, and behold, remorse walked by her side, and there was no pity in her eyes; but there was a lash in her hand. Ah, conscience is an artist. Presently pictures began to appear on the canvas of the king's mind. In the gaities of the court the scenes would not quit his memory; and at night their terrors would parade through his dreams. A flock of ravens came to the Louvre palace and filled the air with dismal croakings. And the king saw in the ravens other creatures than they were, and heard in their screams other sounds than earthly ones. At last King Charles is passing out into the eternities, and these queries fall from his lips: "How many murders? What? rivers of blood!" The fatal scorpion has reached him at last.

WHY ROME KILLED THE HUGUENOTS.

Who were these Huguenots, for whom the King of France had no sentiment of tolerance, and the Papal hirelings had no tear of pity?

They were the real reformers of France, and the champions of religious liberty and rights of conscience. They were simple in dress, peaceful in temper, frugal in life, patient in suffering and intelligent in mind, and withal, the

very flower of the industrial wealth of the nation. They were greatly oppressed, and when they petitioned for tolerance in religion, and especially when they sought independence of worship, they were persecuted to the point of extinction. Up to Bartholomew's day they had been satisfied with mere toleration.

These Protestants of France were not, as in Switzerland, aiming to overthrow the Papal power in the government; but they did read the Bible, and sang the Psalms of David, in the French translation of Morat, and they dispensed with the mass. And even when they resorted to arms, they did not rise up to overthrow the throne, change the dynasty, or aim to become a political power, as did the Puritans; but they went to arms simply in defense of their right to liberty in matters religious. Because they were the most brave, the most intelligent, the most moral class in the country, they had to die. That was it; and that was all.

Oh, Charles IX., how will this look in eternity? Oh, France! it was not the first, nor the last, colossal outrage of the Roman Papacy in thy fair country, but it was the greatest.

HIGH JOY OF THE CATHOLICS AT THE CRIME.

And what did the powers of Europe do, in view of this right royal assassination of at least twenty thousand good subjects, and choice freemen? Did the Papal rulers of Europe lament, and make complaint and punish? Did the highest authorities of the Roman Catholic Church, knowing that but for their Church there could not have been such an awful event occurring, take measures to atone, as far as possible, for the deep crime?

Look at the showing: Charles IX., and his court and his clergy, in courtly procession, repaired to the cathedral of Notre Dame, to give hymns of praise, rejoicing before heaven that France had been delivered from the Huguenots. And Charles IX. was a Papal ruler. So the king of France, who ordered the massacre, and gave no lament until remorse took possession of his mind, was in high glee at the deed.

The princes and women of the court, in a spirit of hate and by acts of lust, gave vent to their delight, and paraded the streets in insolence and wine, and rivaled each other, not only in debauchery, but in hideous orgies of wild enthusiasm over the death of the Protestants. And this was a Roman Catholic court, under the power of the Papal tyranny.

Most satisfied of all was Catherine, whose plan had carried far beyond her expectations. She hated the Admiral, feared the Protestant nobles, and saw in the Huguenots the coming power, which, if left alone, would eventually bring France to that degree of liberty and freedom from Papal oppression which had already come to Germany and Switzerland. Not perhaps because she cared much for even the Papal religion, but the Church of Rome was a despotic form of government, and that best suited her notions and best served her plans. She instigated and successfully carried out the slaughter of the Huguenots. Now she was happy. She fairly ran wild in her expression and signs of joy. While she had not one word of pity for the few homeless children, whose parents had been cruelly slain by her orders. And Catherine was a Papal devotee.

Philip, king of Spain, went into an ecstacy of glee upon learning of the massacre, and gave a festal day to Madrid, and at same time he gave a handsome present to the mes-

senger who brought him the official report from Charles IX., and he sent to that ruler a letter of congratulation over the affair. And Philip was one of the most ultra Roman Catholic rulers in Europe.

And now for the court of Rome. When the carrier reached Rome, with the news of the assassination of the great Admiral of the French nation, the death of six hundred of the Protestant nobles, and thousands upon thousands of the Huguenots, the Pope gave the most extravagant expressions of joy. He conducted a service of praise in St. Peter's for the treacherous slaughter of the French Protestants. He considered that the work of Charles of France was a master stroke. He caused a medal to be struck off in commemoration of the event. And the Pope was a Roman Catholic, and at the head of the Romish Church. A cry rang through Germany. And Germany made it a cry of alarm and indignation. But Germany was Protestant.

SILENT REBUKE OF ENGLAND'S QUEEN.

And England: The eloquent Fenelon was the French ambassador at the court of St. James. When he essayed to present the report to the throne, Queen Elizabeth rebuked the French government by ignoring her ambassador. After keeping him waiting several days, she assembled the court to receive him. As he walked down the hall he beheld the queen, dressed in deep mourning, her ministers of state standing about her in solemn manner; her eyes were bent upon the floor; she neither extended her hand, nor rose from her throne. And Fenelon blushed because he was a Frenchman, and a Roman Catholic. But Elizabeth was a Protestant. And by her treatment of the French minister at her court she risked a war with the combined fleets and

armies of France and Spain. Her conduct was superb in its heroism, and magnanimous in its gallantry to an outraged liberty.

Measured by our standard of womanhood, Elizabeth was faulty. But as a queen, and the only Protestant monarch over a first class nation to be found in the world, and not knowing but she and her subjects were to meet the fate of the Huguenots for what she was doing, she faced towards Papal France with an imperial stamp of settled purpose on her brow, and the curl of a just contempt upon her lips, as she listens to the official statement of perfidious treachery.

Elizabeth was the patron of art, the supporter of the Protestant liberties, and a friend of the open Bible and the greatest ruler then on a throne.

So we see how there was rejoicing throughout the Roman Catholic world at the Papal occurrences in France. St. Bartholomew was justified in every Romish court, while at least two of the Papal thrones, and the court of the Pope, were accessory to that high act of insurrection against right and life. Here is clearly instanced the way in which debauchery, treachery and assassination were made defensible means in the policy of the Papacy.

PROFESSIONS OF PAPAL LEADERS INSINCERE.

Here appears, in the clearest light, the ground upon which we hold that the professions of Papal leaders are to be discredited, and their assurances are to be doubted. The whole history of the Papacy shows that it is considered right to deceive, and lead individuals and nations into false hopes, in order to take them unawares. The Roman Catholic Church in the United States, if cut loose from the Pope, would soon be leave[illegible]h the spirit of American liberty,

and would grow into a truly great American Catholic Church. But with the yoke of the Papacy about its neck, the spur of the Papacy in its side, and the doctrines of the Papacy in its heart, we must continue to mistrust it in the future, simply because, when the Church has been obedient to the Pope, she has always been found fickle in every treaty, and false to every truce.

The Huguenots had received a terrible blow, and it would seem enough to crush them. But God had a work for them, and they rapidly recovered strength. Henry of Navarre became their leader. Charles IX. died within two years, tortured by remorse. The scenes of St. Bartholomew were before him day and night. He heard strange voices, consigning his name to infamy, and his soul to agony.

A RELIGIOUS FARCE AND POLITICAL BLUNDER.

In fifteen years the throne was again made vacant by the death of Henry III. The Protestant prince, Henry of Navarre, was the rightful heir, and he took the throne, under the title of Henry IV. He wearied of war, and to make peace with the Catholic League, which had been furnished to crush the Huguenots, he made a formal acknowledgment of Catholicism, and celebrated the mass. This proved a national misfortune, as it was a religious farce.

As a Protestant king, Henry would have reached great success. His title to the throne was not disputed; he was popular as a leader, loved as a prince, and might have led the nation forward. When Elizabeth came to the throne of England, there was difficulty to find a bishop to crown her. All France, except the ultra Romanists, would have welcomed Henry to the throne, without the services of a bishop. The Huguenots were made of the stuff to build up

a great nation. And if Henry had made France a Protestant nation, as he might have done, and without any violence to Catholic rights, he would now be enshrined in history as the savior of his country. If France and England had been leagued together, with Germany and Holland already Protestant, European civilization would have sprung forward much faster than it did; while France would have been immeasurably elevated in morals and integrity, and the awful revolutions of the eighteenth century would have been prevented.

The only measure of the throne, advantageous to the Huguenots, under Henry's reign, was that of toleration. He enacted the edict of Nantes, and this was a great move forward. It was a royal act of indemnity for all past religious views not pleasing to the Papal government. It marked the time when France cut loose from the Middle Ages and began her modern period. By it the Huguenots were granted liberty of conscience, freedom of worship, and their poor admitted to the hospitals. It was sealed with the great seal of green wax, to show that it was to be perpetual and irrevocable. Henry IV. said to the parliament: "I have enacted the edict. I wish it to be obeyed. I will give you good deeds."

This was in the close of the sixteenth century. The Huguenots at once became the industrial arm of the nation. By agriculture and manufacturing they pushed France to the head of the nations. The Huguenots are the moral mystery of modern history. They were the religious and political reformers of France. St. Bartholomew's dreadful day could not drive their great faith from their warm hearts. When it was all over some one said to Anthony of Navarre, "The anvil has worn out the hammer." And so it had. The anvil was the pure, strong faith of these great-hearted,

strong-breasted, simple-minded Huguenots, against which fell, fast and hard, the blows of persecution; but the hammer wore itself out and the anvil endured. God preserved them, and then distributed them amongst the nations of the world, to act as a leaven of Christian faith, fortitude and endurance. The providence of God was round about them, and his name has been glorified by them.

CONSPIRACY OF THE JESUITS.

Right in the midst of the prosperity to which they had raised the country, Papal France again appeared before the world with a suicidal policy. Although the throne and parliament had bound the nation to respect the edict of Nantes permanently, the Jesuits had come to power, and the edict of Nantes was revoked, after it had given glory to France for just one hundred years.

Louis XIV. was king, and was a mere mouth-piece. He reigned for almost three-quarters of a century. He was dull and stupid, except when aroused by pleasure or passion. His court was noted for extravagance, profligacy and absolutism, and especially for the reign of women, brilliant in wit and detestable in morals. He was early married to Maria Theresa, daughter to Philip IV., of Spain, at which time he agreed to relinquish to her all claims to the throne of Spain; but this he thrust aside within six years, when he attempted to seize on the Spanish Netherlands, and again forty years later when he seated his grandson on the throne of Spain. He was taught by the crafty Mazarin to despise treaties, cultivate dissimulation, and break his promises, as policy should dictate. And Mazarin was a Papal statesman.

PAPAL KING, AMBITIOUS WOMEN AND CRAFTY JESUITS.

The king was abandoned to the rule of female ambitions and intrigues, and his treatment of women was without a show of devotion, or an instance of sincerity. He had one wife by law, and consorted with a dozen by intrigue; principal among these in her relation to the Huguenots was Madame de Maintenon. She was the friend to the Jesuits and drove the king to religious intolerance. And through her influence and the power of the Jesuits upon him, the king revoked the edict of Nantes.

RELIGIOUS LIBERTY ALL LOST.

By this act the Huguenots were deprived of religious liberty and rights of worship. Churches were closed. The pastors were given ten weeks to leave the country. In case of sickness the Huguenots were not allowed a physician. They died as grandly as they lived honestly. No ingenuity of torture could bring the most faithful to disown their faith. Gaining strength from Paul, they held the right to repeat his lofty words: "Who shall separate us from the *love of Christ? shall* tribulation or distress or persecution or famine or nakedness or peril or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

With such a view of the situation they went to their death, and into exile. The provinces were rapidly depopulated, industry was arested, manufactories were closed, and the nation's commerce was paralyzed.

But the Papacy did not know the leaven it was sending abroad by the exile of the Huguenots. They were the industrial and manufacturing brain of the kingdom, and they took their industrial and inventive genius with them. Seventy thousand strong they went to England. They thronged into the North of Ireland, and helped to save that section from the spoiling hands of the Papacy. The business created by them in England alone deprived France of ten million dollars a year. To them belonged the secret of weaving tapestries and making silk hats, and after the revocation of the edict of Nantes the Cardinals of France had to send to the Huguenot factories of England for their silk hats.

HUGUENOT LEAVEN IN THE UNITED STATES.

They swarmed into Holland, and gave immense industrial wealth and power to Amsterdam, the queen of the Dutch seas, while they lined the Rhine with their great manufactories. In America they became sturdy yomen, great manufacturers, and unfailing patriots, and added powerfully to the cause of liberty and prosperity in the new world. When Boston placed an embargo on the British ships in her port on the account of the tax on tea, it was a Huguenot who offered for a public meeting that Feneuil Hall which has been so celebrated in the agitation of American liberties. After the battle of Lexington, South Carolina was the first to frame an independent constitution. The president of that constitutional convention was a Huguenot Frenchman.

This is the type of a people which cruel malice and hard persecution of the Papacy slaughtered or scattered over the world. And the spirit of the Papacy towards free Americans, is the same as it was towards the free Huguenots. As

the Papacy is in no respect changed, as a system of doctrine and rule, if it again gains the power it once had, it is hard to see how it can be anything else than what it then was. The common sense logic drawn from Papal history forces us to the view, that the Papal policy in the United States, is to be more and still more subversive and destructive of everything which distinguishes a free people.

TO FRANCE.

" Forgive me, Freedom! O, forgive these dreams!
I hear thy voice, hear thy loud lament,
From bleak Halvitia's icy cavern sent;
I hear thy groans upon her blood-stained streams!
Heroes, that for your peaceful country perished,
And ye, that fleeing, spot your mountain-snows
With bleeding wounds, forgive me that I cherished
One thought that ever blessed your cruel foes!
To scatter rage, and traitorous guilt,
Where peace her jealous home had built;
A patriot-race to disinherit
Of all that made their stormy toils so dear;
And with inexpiable spirit
To taint the bloodless freedom of the mountaineer,—
O France, that mockest heaven, adulterous, blind,
Are these thy boasts, champion of human kind?
To mix with kings in the low lust of sway,
To insult the shrine of Liberty with spoils
From freedom torn; to tempt and to betray?

Is the Roman Church against liberty of conscience and of the press?

From this polluted fountain of indifference, flows that absurd and erroneous doctrine, or rather raving, in favor and defense of liberty of conscience. Hither tends that most and never sufficiently to be execrated and detested liberty of the press, which some so loudly contend for and so actively promote.

Gregory XVI., Encyclical of 1832

PART IX.

PAPAL OVERTHROW OF THE KNIGHTS TEMPLARS. WHY THE PAPACY OPPOSES FREE MASONRY.

Attention was called in a preceding section of this work, to the Roman Church suppressing the Knights Templars. The action of the bishops, with the assent of the Pope, was so remarkable, it had an influence so opposite from what was expected, it in part so accounts for the Pope's continued opposition to Free Masonry, and the act was one so strikingly diabolical, that a treatment of it in this place will be interesting, while it bears directly upon the purpose of this work.

A study of the chronicles of the dawn of the thirteenth century, brings out the fact that there were three great military orders, all connected with the mission of the extension, or defense, of Christianity. There were the Templars, the Knights Hospitallers, and the Teutonic Knights.

The first of these orders occupies our attention. The members were bound by the usual monastic vows of Poverty, Christianity and Obedience. It was a religious order, at first under rule of the Patriarch of Jerusalem, then under the Popes.

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DIABOLICAL CHARGE BROUGHT AGAINST THEM.

They were to fall under the strongest and most diabolical accusation ever made against any set of men. Philip the Beautiful was king of France at the dawn of the fourteenth century. He was in war with England and Burgundy, and wanted money. He called on the clergy. The Pope forbid the clergy to pay. Philip called the Pope a fool. The Pope excommunicated Philip. Philip burned the bull. He made war upon the Pope, and took him prisoner. In three days he died from grief and mortification. The Templars had supplied the Popes with money. This was their offense. The new Pope made the clergy do as Philip wanted. In another year there was another Pope, and he was a Frenchman. He was with the king, and the king was against the Templars. Up to this hour they seem to stand high. Two members had been condemned for some conspiracy. They sent word to the king they could reveal to him some terrible secret, and would do so if he would spare their lives. The king sent for them. He listened to a story, which seems quite incredible. The story they told was this: The chiefs of the order were not Christians even—the candidates upon being admitted to the order were required to spit on the cross, trample on it and deny Christ—any one under suspicion of having a notion to betray the secrets was murdered and secretly buried—the members worshiped idols, committed fearful crimes—the chapter houses were dens of vice. The specifications were yet more horrible in detail. This was a story exceedingly unlikely, when it is borne in mind that hitherto there had been no whisper of such enormities. Did the infamous bishops suggest this horrible tale?

INSTANCE OF PAPAL TREACHERY.

The king wrote the Pope. The Pope wrote his intention of making an examination. There is a silence of a year. Then we find the Pope writing a letter to Grand Master de Molay, at Cyprus, asking him to come with his leading Knights, and have a conference with him about the state of religion in the east. There was no hint of the accusation. The Grand Master, without suspicion, packed his chests of money, requiring twelve mules to carry, and bore them to their vaults in Paris. He consulted the Pope. The council was of little importance. Another year and de Molay was suspicious that something was broiling. He had a talk with the Pope, who assured him the Holy See was satisfied. It looks like treachery. The Templars felt secure, and were spread in their houses throughout France. In a few months, it was in October, 1307, the secret instructions of the king were sent in all directions, to arrest the Templars on a given date. October 13th, at day break, they were dragged from their beds, and flung into the dungeons of the bishops. This was followed by a meeting of the prelates about Paris, two days later, which shows it was prearranged. An act of accusation, in accord with the story of the criminals, was drawn up. Philip sent letters to the courts of all the countries, where the Knights were located, told his tale, and urged them to follow the course of France.

TORTURES OF THE KNIGHTS.

Wasted with cold, starvation and sickness, the Knights were dragged before the tribunals, and were told the Grand Master had confessed to the hideous and diabolical things they were accused of. They were told if they agreed with this, they would be rewarded and dismissed. A few, and a

very few, so confessed. Almost all declared the tale utterly false. Such were stripped of all clothing, with hands tied behind them, and a rope to their wrists, they were drawn up to a beam, and let down again, until senseless, or they said what the bishops wanted. If they stood this ordeal, their feet were fastened in stocks, rubbed with oil and fire built in front. Their toes dropped off, sometimes their feet. With some, the thumb screw was used; with some the iron boot. Such as held out, and did not die in the torture, were returned to prison, to be again tortured when the Pope should please.

In this way the Templars were condemned. The alleged declaration of the Grand Master and his leading Knights, is difficult to explain. It is not sure they made any such declaration, or if they did it was under a strain of terror. It is quite sure the Pope was not inclined to believe it.

Then followed trials, persecutions and tortures for months. At last de Molay was brought into court. He was now old and infirm—the more infirm because of his prison treatment. His alleged confession was read to him. His conduct is hard to explain, if he knew anything about it. He appeared completely bewildered.

The order wrote no books, left no letters, and it is hard to arrive at any satisfactory conclusion. The principal reason for introducing here this queer chapter, connected with Papal history, is to show the method used by Romanism to rule all institutions and societies, or find some way to win them. To roast these human beings, even if the accusation were wholly true, was such awful barbarism as we have not had among the most cruel cannibals of the Isle of the sea. And this was done. The Archbishop of Sens took one day fifty-four of these starving, tortured Temp-

lars and roasted them to death. Every one bore testimony to the utter groundlessness of the charges against them.

SUPPRESSION AND CONFISCATION.

The end came when a council of bishops suppressed them. They immediately scattered over the world. The Pope turned their estates over to the Church.

It was March 18th, 1314, that the bull of suppression from the Pope was read to an immense multitude in Paris, before which de Molay and his chiefs were brought. When he heard the charge, he cried with a great voice that it was false. De Molay and one of his chiefs were, the same evening, taken to an island in the Seine and were burned. This would appear to give all the evidence necessary, that the Templars had been dealt with in an unjust, cowardly and inhuman manner.

This is the story of the way in which the Papacy came to turn against Free Masonary. That intense hatred continues in the Church. In some countries within the last two years, Roman Catholics have been ordered by the bishops to give no aid to a Mason, even when in hunger, thirst or sickness.

The Papacy may yet have to settle with the world for this high crime against humanity.

PAPAL INTOLERANCE SOLILOQUZES.

"Why, I can smile, and murder while I smile,
And cry, content, to that which grieves my heart
And wet my cheeks with artificial tears,
And frame my face to all occasions ;
I'll drown more sailors than the mermaid shall ;
I'll slay more gazers than the basilisk ;
I'll play the orator as well as Nestor ;
Deceive more slyly than Ulysses could,
And, like a Sinon, take another Troy ;
I can add colors to the Cameleon ;
Change shapes with Proteus for advantages,
And set the murd'rous Mechiavel to school."

Do Roman Catholic teachers justify violations of civil laws?

Sapricius is accustomed to carry in his wagon, on his horse, or in some other way, wheat, wine, and other goods under toll-duty. He evades it whenever he can do so without fear of a fine, either in passing during the night by an out-of-the-way road, avoiding the custom officers, or deceiving them by ruse. He does not think he is doing any harm, because the duty charged is considerable, and because the law which establishes it is purely penal.

Has he sinned, and is he obliged to make restitution?

No. Gury.

PART X.

DOWNFALL OF THE PAPACY IN GENEVA—DANGERS FROM PAPAL ILLITERACY IN THE UNITED STATES.

Among the small states of the small republic of Switzerland—in fact, the smallest but one—is the State of little Geneva, with the city of Geneva as the seat of local government. This little State has an area of only one hundred and seven square miles, of which eleven and one-half are covered with water; and yet this State has distinguished itself in originating and conserving liberties, and as being the home of a man who towers as high in Swiss history, as the Alps are high in the Swiss landscape.

In the year 1509, while Zwingli was buckling on his armor in the more northern Swiss town of Glarus, and Luther had first opened his great movement at Wittemberg, John Calvin was born in the village of Noyon, France. He passed through his childhood amidst the glaring Papal frauds of the day. His early education was mostly directed by a private tutor, who had charge of the sons of a noble.

CHILDREN AS HIGH CHURCH OFFICIALS.

In order to help bear the expense of his education, his father secured for him, when he was twelve years old, the position of chaplain in a small institution. It is indicative of the low and corrupt order of religion, which then prevailed, that the highest positions were not unfrequently conferred upon mere children. Here is a boy of twelve in charge of a religious house. France had a cardinal sixteen years old, and Portugal one twelve years of age. Aix had an archbishop five years old, and Geneva a bishop ten years old.

His father intended his boy for the profession of law, which was then regarded as a high road to eminence. The boy repaired to Orleans, and afterwards to Bourges, to seek instruction of the renowned jurist, Alciot, whose eminence and learning made brilliant his age. Calvin was charmed, and was soon a profound reasoner in law and politics. The study of the law, designed by his father as a preparation for legal practice, was intended by Providence to be a great training for the work which lay before the reformer. That work was to be none other than a complete change of the constitutional laws of Western Europe. When that training had been sufficient, Providence won him over to the sacred science of theology.

HOW A HEALTHY REFORMATION IS PRODUCED.

A man had been brought down from Germany to the town of Bourges to teach the Greek of Homer and Demosthenes; but along with this he began to teach the Greek of another book. He had seen that book in the hands of Luther, changing the faith of Germany. He declared that in that book was the answer to every question of moral and social

duty, and the solution of all political problems. That book was the Bible, and Calvin soon took up with the views of the German professor. He was soon deep in the waters of inspiration, wading about in search for the great truths of Scripture.

Again is it to be observed, that it is from the Bible that a great Reformation was to spring. From that book Calvin received the mighty avalanche of truth which he was to pour into Geneva.

He repaired to Paris, and for a time addressed the meetings of a few pious people, who gathered in private homes, through fear of Papal interruptions. He prepared an address, in which he boldly demanded a reformation of the church, on the Gospel plan. He had to flee for safety. For a time he quietly lived in the country, devoting himself to study for two years, all the while watching the storm which was gathering, and the thunder-bolts which were being forged, to purify the religious and political atmosphere.

NOVEL PLAN OF FRANCIS I.

Francis I. was king of France. It was determined to exterminate, so far as possible, all who broke connection with the Romish Church. Like the Roman Emperor Nero, Francis seemed to desire that all condemned by him should feel the keenest agonies of death. In Paris, on the same day, at six different places, six fires burned as many men. The method of death was both novel and cruel. The victims were fastened to a long swinging beam. This was swung round into the fire, and then withdrawn; again swung into the fire, and withdrawn; plunged again into the flames and withdrawn. The king passed by these six fires in succession, and witnessed the scene without a sentiment of re-

gret. In the days which followed, young maidens, weak and delicate women, brave men and young children, half-roasted, sang their psalms and proved their faith. This was a moral astonishment, and it very deeply impressed young Calvin.

Wandering from his native land, he betook himself to Basle, in Switzerland. He felt that the time had come when the Protestants of France should send forth a declaration of their faith, and a declaration of their views on the independence of the conscience.

He threw the doctrines of the Reformation into a theological form, in a way to lay the foundation for the organized religion of the Huguenots; and later of the Dutch, Scotch, and the Puritans in England and America. This treatise was a wonderful and profound condensation of the Scriptural system as he understood it. "Free and substantial wisdom principally consists of two parts, the knowledge of God, and the knowledge of ourselves." This appealed to the Huguenots, and became their strong food.

RISE OF THE GENEVAN REPUBLIC.

Passing through Geneva one day he tarried over night, intending to continue his journey the next day. But it was not to be so. On that day, August 5th, 1536, two streams of providence meet, and a great epoch begins. The little Canton of Geneva lay within touch of almost every important nation of Europe. It was a great opportunity which had unexpectedly ripened into notice. The day had come to organize, as never before, the high principles of human liberty. God had prepared the people, and they were ready. God had prepared Calvin, and he was ready.

The journey he was on was relinquished, and for twenty-eight years Geneva was the theatre of his work. He was

banished once, but he kept himself faithfully at work at the treadmill of his task. Geneva, having neither army nor territory, was to be elevated into a free republic by pure moral strength. It conquered as a city of the mind, a republic of thought! It was a city of gray antiquity. We frequently meet with it in the writings of Cæsar. It had long felt the throes of liberty; but not until the sixteenth century did it see its way clear to throw off the Papal yoke.

The Papacy was both tyrannical and corrupt in dealing with the people. At the time Calvin went to Geneva bishops and dukes were equally odious. The Genevese could no longer endure "Popes who were Cæsars, nor Cæsars who were Popes." Under Calvin the strivings for liberty were to be realized in established freedom. He was to make Geneva the metropolis of the sixteenth century liberties. In his plan for a free Church and a free state, bishops were to give place to pastors, and dukes to give way to representatives of the people. It was a long stride in representative government.

ORIGIN OF OUR PUBLIC SCHOOL SYSTEM.

He laid deep and lasting one of the mud sills of intelligence in religious matters, when he organized for the Genevese a general system of education. This was the origin of our common school system. The Papal Church had not only done nothing for common education, but had opposed and finally destroyed a public school established in the fifteenth century, by a layman. Calvin believed that the Reformation had to live, and grow, and endure, by knowledge. And by his work, to give form to this belief, he stood in the very head light of the great intellectual movement of that century. The lasting effect of his system

of education in Switzerland is shown by the general intelligence of the people of the Protestant states. There are now twice as many journals published in Switzerland, as in Italy, the land of the Popes. The public schools in the City of Geneva have 20,000 books in their libraries. The university of Geneva has 75,000 volumes, one-eighth as many as can be found in the extensive Congressional Library of our own country.

CIVIL LIBERTIES GUARANTEED.

Under Calvin, civil liberties in Geneva became guaranteed. Prior to his day, those who wrought for liberty opened their own path to prison. To express a view not in favor with the dukes of Savoy, was to be hounded to the end. Bonnivard, the prisoner of Chillon, had declared that "there is only one tribunal that has power over the conscience, and that is heaven." He had to spend six years in the underground dungeon of the castle of Chillon for saying it. Under Calvin, the daylight of fuller rights flooded Geneva; the people were men of conscience and purpose, and the House of Savoy was driven beyond the Alps.

PRODIGIOUS INFLUENCE OF GENEVAN LIBERTY.

In liberty, religion, morals and intelligence, Geneva speedily had a reputation known of all men. "Never, since the last days of Israel, had any community been so completely regenerated and conformed to the ideals of morality, as was Geneva under the rule of Calvin." The Protestant refugees flocked here, as they were driven from their own lands by persecution, and Geneva became a training school, which was to scatter its seed all over western Europe. Churches were crowded; students poured into

the lecture rooms; printing presses poured forth a hundred streams of liberty and religion; while about every citizen, except the extreme Papal wing of the populace, became an active propagation of an new spirit and method of government. The effect was prodigious!

The theory of Christian doctrine, which Calvin took from Paul and Augustine, and elaborated into a system of Christian life, moral duty, and civil functions, contributed immensely to the growing liberties of the period, and proved a death blow to the Papacy in many a corner of Europe. His view of the Christian system, in its relation to civil affairs, may be stated in a single sentence: The universal and eternal, general and specific sovereignty of God, upon the conscience, in the will, and in life, holds man true to the eternal truths, in relation to all things, and hence makes him free in those relations. As God alone is lord of the conscience, no earthly potentate can domineer over it; hence men are free and equal. From this liberty, equality and representation had to flow.

If a man's greatness is to be measure by the ever widening circles of his influence, then there can be no hesitancy, by fair judicial finding, in pronouncing Calvin one of the greatest men of the sixteenth century; and it was a century of many very great men—Luther, Zwingli, Ursinus, Malancthon, Knox, Cramner. Calvin's systematized thought, and mighty impulse upon religion, education and constitutional, representative government, throw all the others into an eclipse.

TESTIMONY OF GREAT MEN.

The most learned and competent to judge have not been slow to render justice to the name of Calvin. Dorner declares that "Calvin was equally great in intellect and character, lovely in social life, full of tender sympathy and

faithfulness to friends, yielding and forgiving toward personal offenses, but inexorably severe when he saw the honor of God obstinately and malignantly attacked." Theodore Beza, who knew him best, wrote: "Having been an observer of Calvin's life for sixteen years, I may with perfect right testify that we have in this man a most beautiful example of a Christian life and death, which it is easy to defame, but difficult to imitate." The famous Montesquieu says: "The Genevese should ever bless the day of his birth." Hooker expresses the opinion that Calvin is "incomparably the wisest man in the French Church." Jewel declares he is a "worthy ornament of the Church of God." Renan, the skeptic, pronounces him the "most Christian man of his age." Bancroft, the most reliable historian, as well as a most scholarly American, says: "He who will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty."

INFLUENCE ON AMERICAN INSTITUTIONS.

Calvin's influence upon the religious thought and institutions of the American Republic, during our formation period, was greater than that of any other man. His teachings very largely entered into the establishment of civil liberty, on this side of the Atlantic. The representative rights of liberty as growing by nature out of man's equality before man, and his dependence upon God, first experimented upon in Geneva, under Calvin, impressed their claim upon the founders of our civil institutions.

RELIGION SHOULD CONSERVE, NOT SUBVERT, CIVIL LIBERTY.

The bearing of Calvin's great work at Geneva, both in its direct and its remote influence, upon the world-wide movement against the Papacy, brings into consideration

two of the most valuable truths. The Genevese Reformation brings them to the front as no other country does. The first of these great principles, now universally held, is that religion should be made to conserve and advance, and not subvert and oppress civil liberties. Rome had never been taught this until Geneva established, from religious motives as well as municipal expediency, a free republic, and made the conservation of her liberties a part of the religious duties of citizens. The Roman religion has always subjected civil laws and liberties wholly to the ecclesiastical machine.

ROMAN PRIESTS AND NUNS NOT SUBJECT TO OUR LAWS.

The Roman Catholic ecclesiastical law holds that because a person belongs to the ecclesiastical order, as a monk, or nun, such person should not be subject to the civil powers, except by the permission of the superior Church authority. This is the ruling of Satolli for the United States; it is likewise held in Smith's great work on Canon Law. This idea of the inherent superiority of ecclesiastical over civil law, must inevitably erase the first principles of liberty from the breast, and place the mental operations wholly at the disposal of the priesthood. In our large cities in the United States, in the State Legislatures, and in the management of national legislation at Washington, the hand of the priest is too often laid upon the civil operations; and this is the hand of the ecclesiastical boss, which is invariably accompanied with a threat. The man of high and honorable character does not take kindly to such priestly interference. He is told he is not wanted. So the municipal and state offices are at the mercy of unscrupulous and corrupt managers of the ecclesiastical power, who farm them out for what they are worth to the Church. All lib-

erties must eventually perish in our land if these Papal oppressions are not overcome. When the Roman priest is active there can be no civil independence or purity. The Genevese solved the question by making religion serve the cause of liberty. If the Papacy is against freedom, then religion, which has no part with the Papacy, must be called upon to instruct and lead in the things which advance the civil rights and liberties of the people. Hence it becomes a religious duty, as well as a political one, to oppose the Papacy.

RELIGION SHOULD PROMOTE, NOT RETARD INTELLIGENCE.

The second great object lesson which was taught by the Genevese Reformation was, that religion should be made to promote, not retard intelligence. The Romish Church had destroyed the schools of Geneva. The Reformation, under John Calvin, not only established schools and placed them under the care of the state, but provided for all classes to receive instruction. Geneva had an educated citizenship second to none in Europe. The influence of the Protestant Reformation on the intelligence of the world has been most delightful, and greatly aided the general progress.

PAPAL HINDRANCE TO EDUCATION.

The baneful influence of the Roman Papacy upon education is universally deplored, as it is generally known. The Papacy is fatal to the intelligence of any nation. It is greatly to be lamented that it controls the consciences and hearts of such a large per cent. of our population, as it means a deplorable lowering of our general standard of intelligence. As a system of education, that conducted by the Roman Church is calculated to retard and embarrass any broad and liberal enterprise of the mind. The generous

thinkers in her own communion charge this fatal error upon the educational efforts of the Church. Mr. W. H. Manley, of New York, one of the laymen of standing in the Roman Church, in an article in the *Independent*, shows the logical failure of his Church to give anything like a liberal education to young men. In the course of this article he points out the wrong as a fundamental one in these words: "Not to men like Cromwell, or Jefferson, or Lincoln, are Catholic boys taught to look for patterns of life and conduct; the writings of a Locke, a Goethe, a Whittier, or an Emerson are never recommended; but a professional beggar, like St. Benedict Labre, who cultivated vermin on his body out of sheer humility, is placed before them as a glorious model; and they are earnestly advised to feed upon such literary productions as the life of St. Aloysius ['the patron of youth!'] of whom it is on record that he never looked his own mother in the face, because of his surpassing purity. Hence the profound distrust of the young people, for anything in the line of literature or education having the official stamp of their Church."

ROMAN CATHOLIC ILLITERACY IN THE UNITED STATES.

The inevitable result of this Church, upon a nation's intelligence, is that of illiteracy proportionate to her influence and control. According to the *Dublin Review*, the great Roman Catholic quarterly, the Church has made a miserable failure of University education in Ireland. As to what the Church does in common education in Ireland we can judge by the thousands of Irishmen in every large city in this land. Seventy thousand Italians came to the United States in 1893, and fifty thousand of them could not read or write. And yet education has progressed greatly in that country

during the last twenty years, because of the growing power of the State in affairs of education. When the Church absolutely controlled education in Italy, eighty out of a hundred were utterly illiterate.

Roman Catholic illiteracy in America is an ugly fact. It must be overcome. It can only be overcome by stopping Roman Catholic illiterate immigration, and forcing Roman Catholic youth, now in this country, into the public schools. And this should be done no matter what priest, bishop, or Pope may say. The whole hierarchical machine of the Papacy had better be destroyed, than to carry this process of lowering our educational standing, before the nations of the earth, any further.

TO THE DUTCH MARTYR PATRIOTS.

"Stand! the ground's your own, my braves!
Will ye give it up to slaves?
Will ye look for greener graves?
Hope ye mercy still?
What's the mercy despots feel?
Hear it in that battle-peal!
Read it on yon bristling steel!
Ask it—ye who will.

Fear ye foes who kill for hire?
Will ye to your homes retire?
Look behind you!—they're afire!
And before you see
Who have done it!—From the vale
On they come!—And will ye quail?
Leaden rain and iron hail
Let their welcome be!

"In the God of battles trust!
Die we may,—and die we must;
But O, where can dust to dust
Be consigned so well,
As where Heaven its dews shall shed
On the martyred patriot's bed,
And the racks shall raise their heads,
Of his deeds to tell!"

Does the Romish Church claim jurisdiction over a country whose government is not Roman Catholic?

The secular power is directed, and the spiritual is commanded, to teach and aid the secular in its duty,—to exterminate heretics. But if the secular power refuses, it is to be excommunicated and exterminated itself, and the country given to any Catholics who are able to conquer it. And to induce them to undertake it, all are promised the same favors and indulgences in killing heretics as in killing Turks or Saracens.

Action of IV. Lateran (General) Council, Annals of Cardinal Barronius.

PART XI.

THE STRUGGLE IN THE NETHERLANDS; AND ROME'S GREATEST ACT OF DESPERATION.

A strangely constructed country is that of the Netherlands; and a grandly brave and liberty-loving people inhabited the land of the sea. The low countries of the Netherlands were formed long after the world was created. Three great rivers come down from the mountains and interior of Europe, and for ages they unloaded their deposits of sand and slime among the sands of the ocean. These were the Rhine, the Mense and the Scheld. In the course of time immense formations of rich land were made. Great plains stretched out into the ocean, and which in many places were beneath the sea, at high tide. Along the border of this formed land grew a belt of heavy woodland, which caught the sand drifts from the ocean, and the slime deposits from the rivers, and so formed a breastwork against the wild waves of the sea. These became known as dikes, and the country thus formed was spoken of as the low-land, nether-land, hollow-land, "Holland."

A RACE OF FREEMEN AND HEROES.

A race of freemen and heroes grew up in this country. As the Rhine approached the ocean it divided into two arms, clasping the celebrated island of Batavia. There were none braver in all Europe than these Batavians. The ancient Roman empire found that among the very few races which would not be conquered, this Batavian race was most persistent in maintaining their independence. With this race she had to treat. When the Batavian soldiery entered the Roman service they became known, wherever moved the Roman troops. The Batavian cavalry became the most famous arm of the Roman service. They were the favorite legions of Julius Cæsar, and gained him victory in the battle of Pharsalia. This independent, heroic race became mixed, by marriage, with the surrounding tribes of the Netherlands, and, so, with their blood, leavened the entire Netherland people with heroic and free qualities—a preparation for the day when providence was to call them forth to do battle, for right and liberty, against the brutal cruelty and hateful tyranny of the Papacy. So God prepares, ages in advance, the co-operating conditions which are to unite in some great struggle for civil and religious liberty.

The constitutional idea in government had common and high respect in the Netherlands. The rights of the people were never wholly surrendered. There was what was called the Great Assembly of the people, a sort of a popular convention. It was a favorite view that in this rested the independent sovereignty of the nation. On this idea was placed the right of revolt, by the Prince of Orange, in his conflict to overthrow the despotism of Church and state.

One reason why these Batavians were more inclined to throw off the supremacy of Popedom than many other na-

tions, was, that from time immemorial, and before Christianity was introduced, they held to the view of the "all-vater;" that is, that there was one Supreme, Almighty Deity. This made them wary about accepting the supreme authority of the Popes, even in religious affairs. It was a long period before they accepted the Papacy, even in a modified form. It was in the middle of the seventh century before a bishop was located in the country, and in the twelfth century some of the Holland clergy disputed the authority of the Pope, and all other Papal innovations.

THE PAPACY DISPUTED IN THE ELEVENTH CENTURY.

By the fourteenth century, the bishops had built up such immense institutions and property possessions, which were free from tax, while their retainers would not go to war in defense of their country, that the civil princes began to oppose further growth of the ecclesiastical power. In many of those ecclesiastical houses, shops were opened and conducted by the priests, who, because exempt from taxation, could undersell the legitimate merchants. This hurried the revolt.

The temporal princes finally decreed, by right of being the sovereign representatives of the people, that ecclesiastical institutions could acquire no more property, "by devise, gift, purchase or any other mode."

By the fifteenth century, the opposition to the Papal classes and institutions were greatly on the increase. The Duke of Burgundy declared the churches in his dukedom should not be castles of refuge for fugitives from justice. Charles the Bold laid heavy imports on all ecclesiastical property. Rudolph Agricola, a mighty preacher, moved through the provinces, assailing the Papacy, with all its hateful bigotries and false doctrines.

BIRTH CENTURY OF GREAT IDEAS.

As the time drew near for the great awakening, the ideas springing up in the countries about, found a welcome in the Netherlands. These ideas were such as pertained to the field of civil and religious liberty. Take a glance at them.

When movable type was invented in the fourteenth century, it became easy to place the Bible in general circulation. But Rome objected to the Bible being in the hands of the people; "it must be placed in all hands and diligently searched," said Luther.

Rome promised heaven as a reward for penance, good works and the payment of money to the priest; "it must be won by faith and prayer, and a renewed spirit through Christ," said Zwingli.

Rome urged the advantage of a liberal purchase of the indulgences; "all a delusion and a snare," said Bucer.

Rome made the order of the clergy a peculiar class, constituting them the only way of approach to Christ; "we are all sons of God, and heirs of heaven, if we accept the Savior," said Melancthon.

Rome held the teachings of the Popes to give the full need of the soul; "true and substantial wisdom principally consists of two parts, the knowledge of God and knowledge of ourselves," said Calvin.

Rome taught the Pope was instead of Christ on earth; "he, instead, is an odious beast, a Roman anti-Christ," said Knox.

These were the ideas which were coming to the front, in the nations of Europe. They met with hearty approval amongst the honest Dutch. Holland was already half Protestant before the Reformation. Hence the pure doctrines

of the Gospel, which poured in from the movements of Luther, Zwingli and Calvin, were but duplicates of her own ; but they wondrously strengthened her hands.

It was intended that the great protest should be begun in other countries ; but it was reserved for Holland to establish the right of that protest in constitutional government.

MOST BURNING QUESTION IN EUROPE.

By the middle of the sixteenth century the Protestant Reformation was the most burning question in all Europe. In English Parliament and Castillian Halls, in German towns and French villages, men spoke of it with faces flushed with hope, or blanched with fear. In Germany, France, Switzerland, Holland, England and Scotland, it had passed from a shrinking, indefinite form of a mere hope and venturesome experiment, into the munificence of a gospel light and the magnificence of evangelical power. By the time the sixteenth century had half run its sands the Bible was generally read from the Rhine to the Thames. Before that open Bible earthly thrones sank into obscurity, and despots lost their crowns. It had been a hundred years since the invention of movable type, and a copy of the Bible costing in the fourteenth century a full five hundred dollars, could be had in the sixteenth for a few francs. In this Bible the people of the sixteenth century found their long suppressed rights. Out of it they kindled the fires of their rightful liberties. And in it they read the doom of both kingcraft and priestcraft. In other centuries, princes sallied forth from motives of malice and ambition, or were mere adventurers of romance, or cavaliers of love. But in the sixteenth century all this was changed, and princes girded on their swords in defense of natural liberties, and became

the true defenders of the pure Gospel. Among such were the elector of Saxony, the friend and protector of Luther, Admiral Coligny the Huguenot leader, and William the First Prince of Orange. Schiller was right, speaking in the time in which he lived,—the "sixteeth century was the brightest of the world's epochs."

REMARKABLE PROGRESS OF THE DUTCH.

And in this epoch, the Dutch Princes of the Netherlands played a glorious part in faith, persecution, endurance, heroism and final triumph. In the beginning of the sixteenth century, the Netherlands had attained to marvelous prosperity. Seventeen provinces covered a territory less than one-third as large as Italy. In this narrow neck of land three hundred and sixty cities of wealth and trade were crowded, and there were six thousand three hundred market towns of thrift and plenty. Antwerp was the commercial metropolis of western Europe. Her checks circulated from Pekin to London. The trade of Asia no longer poured through Italy and the passes of the Alps, to reach northern Europe, but by sea came around the Cape of Good Hope, and was distributed from the ports of the Netherlands. The wealth of the London merchants was made by the Dutch trade. The commerce of the Dutch scurried before the winds of every sea, and crept up every river from the Nile to the Hudson. The wonderful prosperity built up by this immense industry and trade was so justly distributed that the poor were so few, that to find a poor person was to create a sensation. The schools were so excellent that it was difficult to find a child that could not read and write, and speak at least two languages. The influence of woman was broad and healthful. She was neither a toy nor a drudge. She

mixed with all classes and sexes, traveled alone, was self-reliant, and was destinguished for beauty of face, form and dress. Her morals were as pure as her life was simple and generous. In education, morals and refinement, along with modesty, the Dutch women of the early part of the sixteenth century were the foremost women of Europe. A queen of France, on a visit to a Dutch city, exclaimed, "Really! I thought myself the only queen here, but I see six hundred others who appear more so than I."

The immaculate linens, the beautiful silks, the renowned tapestries, sent from the looms, were equaled by the productions of the fine arts. The Dutch artists were the teachers of Angelo, and invented the art of painting in oil. Weaving tapestry, painting on glass, polishing diamonds, making sun-dials and watches, were all Dutch inventions.

THE GREATNESS OF ANTWERP.

Antwerp became one of the trade centers of the world, and this was to greatly serve to give Holland sympathy abroad, when she fell under the Papal ruin. In the Antwerp port anchored ships heavily cargoed with both East and West India products; in her warehouses were piled up the manufactures of the German towns to the north and east; under her thrifty spirit the English had been led to establish a factory, working thirty thousand hands; her merchants' exchange was visited by five thousand merchants daily, and was the first of these, now common, commercial establishments; in her harbor above two hundred ships might have been seen unloading at once; more than five hundred vessels were casting, or weighing, anchor daily, and sometimes the number approached a thousand; above two thousand great wagons, heavily laden, came weekly

from Germany and Lorraine. Ghent was of little less importance. Erasmus declares that there was "no town in Christendom to be compared with it for size, power, political constitution, or the culture of its citizens." In the lap of such thrift, intelligence and stout courage, the Netherlanders advanced in liberty and constitutional ideas. It was a small land, but it was one of the most prominent commercial countries in the world.

FELL UNDER A ROMISH WAR.

And yet this little country, which, in the forenoon of the sixteenth century, was so mighty in industry, universal in trade, so high in prosperity, and so fortunate in the contentment and integrity of its people, was to be, by the middle of the afternoon of the same century, drained by a Romish war, strangled by tyranny, and depopulated by persecution. And again, ere the night of that same century came in, it was to rise out of the general ruin, and without an army or treasury; and while bereft of industry and despoiled of resources, it was at once to grow into one of the finest republics of the world, with the people secure in religious liberties, and the yoke of Romish interference broken, never to be patched again. Once having parted with Rome, the Dutch would have no more of her.

WHY INDULGENCES FAILED.

The Dutch were too wise to ever be deceived by the sophistry which made the sale of indulgences such a success in France and Germany. And we have little account of this cunning scheme, to make money for Rome, being worked in the Netherlands. The Romish agents did not very urgently propose to forgive the sins of the Netherland

people, for money, paid in advance. Yet to the extent to which it was worked, it was of the most abominable type. In the Netherlands, absolution for incest was offered for thirty-six libres and three ducats; that is about $6.66. A pardon was issued for perjury for seven libres and three carlines, being about $1.50; while pardon for murder, if not by poison, cost still less. There was an instance in 1448 of Henry de Monfort, purchasing "absolution at God's tribunal," as the record read, for parricide, at "one ducat, four libres, eight carlines," or $2.30. But ecclesiastical authorities saw this shameless traffic threatened their very power in the Netherlands; and because of this fact the trade of the indulgences was not pushed as in other lands.

ADVENT OF THE BARBAROUS INQUISITION.

And so it came, that the evil of infamous Rome broke out in another form. Brute force was used to whip the Dutch into compliance with Romish wishes. Persecution was to be the means, and the Spanish Inquisition the method.

This peculiar mode of Papal justice, or rather Papal cruelty, deserves particular attention at this juncture, as it was in Holland that the use of the Inquisition was pushed to the greatest extremity. No device of man, or invention of devils, could be better fitted to a policy of inhumanity. The very idea of the Inquisition makes justice utterly impossible, and reduces truth to a mockery; while under its practice religion is stripped of its sincerity, and conscience is despoiled of its highest right. The Roman Catholic Church must yet bear the whole infamy of this barbarous system, as she still maintains the right of the Inquisition.

ITS ORIGINAL INTENTION.

What was the original intent of the Inquisition? The principle of the Inquisition is found in the Roman Church, long before we meet with its organized form. As an organized institution, or qualified tribunal to try heresy, it appears in the thirteenth century. It was the contrivance of the monk, Dominic, who was made the first Inquisitor General, by the Pope. Dominic was the founder of the Dominican order of monks, and had specially committed to them the Inquisition. The Council of Toulouse, in 1234, formally entrusted the charge of the Inquisition to this order. In this early form it was instituted for the immediate purpose of suppressing the Bible readers in Spain, southern France, and the Piedmont country.

The so-called Spanish Inquisition began in 1480, and was designed to destroy the Moors and Jews in Spain; then it was directed against the Protestants. In the sixteenth century it was operated in conjunction with, if indeed it was not controlled by, the Jesuits.

The Spanish Inquisition was peculiarly affected by the temptation for rich booty, secured by the confiscation of the property of those who were adjudged before the Inquisitorial Court. The motive of Papal fanaticism was supplemented in most of the monarchs by that of greed; and when throne of Pope and crown of king found great riches pouring in, from confiscated properties, the reason for its use appeared very satisfactory to Rome.

In 1483 the Dominican monster, Torquemada, was made Inquisitor General; and under him it rapidly rose in power, and proceeded to terrify the nations. In the same year that Columbus discovered America, the Inquisition was let loose on the Jews, and as they were ejected from their homes, their property was confiscated.

FOUR MILLIONS SUFFERED IN SPAIN.

A few years later the Inquisition fell upon the Moors, and then upon the Morescoes, as the Christianized Moors were called. Over three million of their wealthiest, most intelligent and most skilled were banished, perished in prisons, or murdered. In seventy years the population of Spain was reduced by means of the Inquisition from ten to six million.

Charles V., at the instigation of Pope Gregory XI., became the first leading patron of the Inquisition in the sixteenth century. Through him a number of great prisons were erected in different countries, to meet the want of heresy hunting, among them being the Bastile of Paris.

During recent years many defenders of the Inquisition have arisen. Such are Fr. Wieser and the Innsbruck Jesuits, who in their journal of 1877 expressed a longing for its return to power.

THE CHURCH STILL MAINTAINS IT.

Graver still, it should be pondered by thoughtful men in this country, that the Canon Law of the Roman Church claims the "Inquisition of the holy office" as not by any means abolished in the Church. The latest and most exhaustive work on Canon Law, issued by the authorities of the Church, says: "The Holy See no longer sends special inquisitors through the various parts of Christendom, for the purpose of trying and sentencing heretics, as was done formerly, yet it were incorrect to imagine that the discussion of the mode of procedure against heretics, peculiar to the tribunals of the Inquisition, is altogether useless at the present day, for bishops are still, in their respective dioceses, the inquisitors in matters of heresy, and are bound in

their procedure against heretics to observe the peculiar formalities, or special form of procedure presented by the law of the Church for the punishment of crimes against the Catholic faith."

Powerful monarchs sat on the throne—Leo X. was Pope—Henry VIII., king of England—Francis I., the rival of Charles V., was king of France—and while Charles V. was being seated on the German throne, Solyman ascended the Ottoman throne.

CHARLES V., HEIR TO HALF THE THRONES IN THE WORLD.

None of these potentates were so absolute as Charles V. By birth, he was brought in the line of inheritance to the most remarkable number of thrones which has ever befallen a prince of the blood in modern times. He was heir to more than half the thrones of the world. By the streams of inheritance, which met in him, he was Count of Holland, king of Spain, Sicily and Jerusalem, ruler of Asia and Africa, and through Spain, of America, Duke of Milan, and Emperor of Germany. Because of this vast possibility of empire he was appropriately called the German Cæsar.

This over-much royal personage was himself of the Dutch blood, and his course might have been lenient to his native country. But through his early life he was surrounded by unprincipled foes of liberty, as his advisers, who, in order to keep him in the paths of despotism, wrote out for him the "*Calf-skin*," and at fifteen had him sign it. In this document he was led to "threaten with condign punishment all persons who should maintain that he had sworn at his inauguration to observe any privileges or charters claimed by the citizens of Ghent," his native city. By this means he was taught unfaithfulness to his sworn obligations and a hatred for freedom.

His will was absolute, and equally depraved. When depravity and absolutism meet in a ruler, the world must suffer. Charles V. told the Dutch nobles that he hated their talk about privileges. He gave evidence of his hate for rights and charters. He established, at Brussels, a royal council, the members of which were his own minions, to review the acts of the national courts. He dismissed all native officials and filled the places with foreigners; and this last policy is a favorite Papal notion. He imposed heavy and unheard of taxes. Contrary to the Dutch constitution, he dispatched a large assignment of foreign troops to march and countermarch through Holland. He involved the country in wars, without asking the country's assent.

SETTING UP THE INQUISITION.

And finally, and after the way had been well paved, he proceeded to overthrow the religious liberties of the country. The sober conclusion is, that this depraved Papal ruler, Charles V., Emperor of Germany, may be tracked through Dutch history, by his hateful laws and cruel edicts against the Protestants. A country never had a ruler, to the manor born, more set on a vindictive regime. His first edict was in 1521, which ordered that "all the disciples and converts of Luther," of which there were many in the Eastern Netherland provinces, "are to be punished unto death and forfeiture of all their goods." He introduced the Inquisition into the country to enforce this decree. At once the bloody work began. Within two years he forwarded another edict, "forbidding all private assemblies for devotion, all reading of the Scriptures, and all discussion, within one's own doors, about faith, or the Papal authority, under *penalty of death*." This was followed by an edict

to "hang, burn, bury and drown" all who refused to obey the Pope. And then in 1535 he issued at Brussels, to please his sister, the infamous decree ordering, "repentant males to be executed with the sword; repentant females to be buried alive; and the obstinate of both sexes to be burned." And so for twenty years went on the imperial orders for Papal persecution.

Under the regime of his Inquisition, terror took possession of all classes. In the cities the shops were shut up, the noise of the market-place died away, treasures were hidden away, prices and rents dropped to almost nothing, and ships were deserted and left to rot. A sentence from the eminent historian, Schiller, will tell the whole story of the Inquisition Court, in the Netherlands, under Charles: "This abhorrent court proceeded to rage with the inhuman despotism which has ever been peculiar to it. And we may get an idea of its success in slaughter by the fact that during the reign of Charles V. fifty thousand persons perished by the hand of the executioners, for the sole crime of imputed heresy." Leading authorities mostly go beyond Schiller, and agree that there were fully one hundred thousand Netherlanders burned, strangled, heheaded and buried alive by his orders. The Venetian ambassador estimated that during the last years of his reign, he had put to death no less than thirty thousand in Holland and Friesland.

PAPAL CONQUESTS ON THE AMERICAN CONTINENT.

In October, 1555, Charles V. gave the reign of the Netherlands over to his son Philip II., King of Spain, whose mother was a daughter of Ferdinand and Isabella. Philip was a Spaniard, cunning, cold, cruel, deceitful, after the manner of his Spanish ancestry; at the same time he had the

Austrian deformity of the lower jaw, as his father. Philip was one degree worse than his father. Charles V. was ready to go to war for the Papacy, but he cared nothing for the Popes. Philip sustained the Papacy from liking, and the Popes from both religious devotion and political policy. It was under Philip II. that the southern countries of the American continent were conquered by Cortez Pizarro, and the greatest wrongs, connected with the colonization period of our country, were perpetrated in the name of the Roman Church.

Philip II. repaired to the Netherlands, boldly swore to preserve the rights, privileges and liberties of the country, and entered upon his reign with two settled intentions; one was the destruction of civil liberties, and the other, the overthrow of Protestantism. When he received a protest against the Inquisition in the Netherlands, he decided that the protest should be treated as rebellion. Then it was that Holland revolted. He at once re-enacted his father's awful edict of 1549, to hang, drown and bury alive upon the first suspicion of heresy. No matter about the oath he took to respect the liberties of the people. He skulked behind that diabolical principle of Papal law, that the means is justified in the end.

A FEMALE BEAST MADE REGENT.

Four years were quite enough to satisfy him that he could not rule Holland, by residing among the Dutch. The people had no room in their hearts, or in their country, for such a ruler. He returned to Spain, and left the rule in the hand of his sister, Margaret. This female beast, who was to be regent for twelve years, was distinguished for having married two nephews of the Popes, the first when

she was but twelve years old, for wearing a mustache, and having the gout. She was a willing Papist, and a pupil of Loyola, the founder of the order of the Jesuits.

Philip was bent on being the great ally of the Pope in the extermination of Protestantism. He had married, in 1554, Mary Tudor, Queen of England. In three years he deserted her, when it was plain she could not bring forth a Spanish heir to the English throne. It was a Papal provision for the restoration of the Pope's power in England. The barrenness of the queen made this scheme a failure. Upon returning to Spain from the Netherlands, he again sought to trap England into the Papacy by attempting to marry Queen Elizabeth. England was in danger of becoming a support to the Protestants of the Netherlands. Hence this move in diplomacy. But it failed.

TOO BRAVE FOR CÆSARS AND POPES.

Philip so heartily disliked the spirit of the growing liberties of the Dutch, that he determined to enlarge the work of the Inquisition, and make it do in the Netherlands what it had done in Spain. "What is law in Madrid, must be law in Brussels," he exclaimed. But the Inquisition was ill adapted to a race, accustomed through long centuries to freedom of thought and action, and had a fame for bravery and daring which was sixteen centuries old. And this was a race that furnished the favorite troops of Cæsar, and the most famous arm of the Roman legions—a race the Romans could not conquer, but had to treat with. Papal Rome should have learned a lesson from imperial Rome. The Rome of the Popes should have heeded the warning of the Rome of the Cæsars. Philip, the cruel king and blind bigot, and his sister Margaret, pupil of Loyola and

regent of the Netherlands, could crush the Dutch, impoverish and depopulate the country, but to destroy the liberties of such a race, was a consideration reckoned without any knowledge of the spirit of those liberties.

And now the scheme to destroy Dutch Christianity in the interest of a corrupt Papacy was well laid and vigorously executed. Margaret obtained from the French king a proclamation to his subjects, forbidding them rendering aid to the Protestants of the southern provinces of the Netherlands. This was a measure against the Huguenots. She worked the Germans with her gold, and the German emperor with her intrigue. She was furnished with bishops by the Pope, and with the army by Philip.

MARTYR FIRES NEVER DIE OUT.

Burning and hanging began in all parts of the country, and with a persistency never known before. The martyr fires never died out, and the martyr songs never ceased for twelve years. Margaret was tired out, and began to see that so long as there was a Dutch Protestant in all the land, there would be undying opposition to the Papacy. She relinquished the regency, returned to Spain, and was superseded by a Governor-General.

Philip now determined to supplement the Inquisition with two additional helps. One was the sword. He placed a large Italian and Spanish army under Alva, the newly appointed Governor-General, one of the most cruel Papal generals of the age, and sent it over the border. At the same time he induced the Pope to provide more bishops for that country. The Pope was agreeable, and issued a bull, authorizing Philip to increase the number of the Nether-

land bishops from four to eighteen. These were foreigners, appointed by Philip and confirmed by the Pope; each bishop was to co-operate with the Inquisition in his diocese.

"THE COURT OF BLOOD."

Alva entered Holland with a record of blood and a heart of brass. He had unlimited powers to extirpate the reformers. He established a tribunal, which was soon known as the "Court of Blood." Without sympathy of heart, feelings of pity, or considerations of expediency, he put to death with the most unrelenting cruelty. Every right of the people was abused, and every privilege was totally annihilated. He ran the Inquisition in a way to startle Europe. Hundreds were killed in a day. Fifteen hundred were hung in one town, at one time. Men were stripped to the waist, flayed until the skin hung in ribbons, and then droves of infuriated bees turned loose upon them to torture them to death. If the people confessed that they read the Bible, and prayed without a priest, they were burned in a slow fire. If they merely had suspicion cast upon them, they were to be dealt with mercifully, and buried alive. That was Alva's conception of mercy. It was the most iniquitous, wholesale and indiscriminate slaughter, in a time of peace, revealed by history. The judges of Alva's "Court of Blood" often sat seven hours a day, passing sentence with cool and astonishing rapidity. The very atmosphere had the odor of the grave. Trade itself emigrated to England. Thirty thousand refugees fled to Elizabeth for protection. It was afterwards found that two-thirds of the population of Canterbury were Dutch refugees.

A PAGE FROM THE "BLACK BOOK."

The terror and infamy which such an institution could work in a country, are easily understood by a glance at a page of the Black Book, which was discovered in 1848, when the Inquisition office was rifled by a mob. Bearing upon the manner of a process in the Inquisition Court, we read these words: "Bodily torture has ever been found the most salutary and efficient means of leading to spiritual repentance. Therefore the choice of the most befitting mode of torture is left to the judge of the Inquisition, who determines according to the age, sex, and constitution of the prisoner. He will be prudent in its use, always being mindful at the same time to procure what is required—the confession of the delinquent. If, notwithstanding all the means employed, the unfortunate wretch denies his guilt, he is to be considered as a victim of the devil, and as such deserves no conpassion from the servants of God, nor the pity or indulgence of the holy mother Church: he is a son of perdition. Let him perish, then, among the damned, and let his place be no longer found among the living."

In connection with this astounding page from the Black Book, we place a description of the manner of torture under direction of the Inquisition Court, as given by the learned and careful historian, Motley: "The torture took place at midnight, in a gloomy dungeon, dimly lighted by torches. The victim—whether man, matron, or tender virgin—was stripped naked, and stretched on the wooden bench. Water, weights, fires, pulleys, screws, all the infernal apparatus by which the sinews could be strained without cracking, the bones crushed without breaking, and the body racked exquisitely without giving up its ghost, was there put in operation. The executioners, enveloped in black robes

from head to foot, with eyes glaring through holes cut in the hoods which muffled their faces, practiced successively all the forms of torture which the devilish ingenuity of the monks had invented."

NOW COMES WILLIAM OF ORANGE.

Now is the crisis! Now is to dawn a glorious epoch in the growth of civil and religious liberties! It is a sublime day. Only God could save the land. He had his man. Behold him in the Prince of Orange. He was truly a noble prince, a worthy man, a just character. Some one has said, he is the only ruler in the world's history who "may fairly be compared with Washington." His mother was a devout Lutheran. Among the mothers of great men should be remembered Juliana, the mother of William of Orange. She gave her children that devotional character which was her own strong characteristic. Letters from her pen to her five illustrious sons still exist. They are among the very gems of the devotional literature of the ages. In their hours of anguish and suffering, amidst dangers and wars, the most frightful of their century, as they were little children at the knee, this woman of royal heart as well as royal blood, wrote them, "to rely always, in the midst of trials and dangers which were to beset their paths through life, upon the great hand of God." How much they were indebted, and the world still is, to the faith and prayers of this holy mother, God could alone disclose.

William of Orange could boast of an ancestry of many noble qualities, as well as of ancient lineage. He was the heir of sterling qualities, which, for centuries, had distinguished the House of Nassau. William of Orange was born at Dillembergh Castle, in Nassau, on the 25th of April, 1533.

He was to stand midway between Wyclif of England, the old, and Washington of America, the young; and he was to connect the work for religious liberty of the former, to the equally glorious work of the latter for civil liberty. He was in his eleventh year when William, Prince of Rene, fell in the battle of St. Dizier, and having no heirs himself, left the title to all his principalities, to his cousin, William of Orange, with the title of William the Ninth of Orange.

Immediately this young prince, who had so suddenly fallen into the possessions of much wealth and many principalities, became the object of solicitude on the part of Roman Catholic leaders. Charles V. the Emperor, conceived great interest in his future. It was determined he should be taken to Brussels and educated as a Roman Catholic prince. He must be thrown into the whirlpool of luxury, pleasure and intrigue.

LEARNING PAPAL SECRETS.

The House of Orange had done a great deal for Emperor Charles V., so it is not strange that we should see young William IX., Prince of Orange, when he was fifteen, page at the German court. Here he spent some nine years, in confidential intimacy with the court, witness of the daily intrigues of diplomats, listening to grave discussions, studying the leading men of the day, familiar with all the secrets of the court; and so the young prince rapidly developed a remarkable tact and knowledge of men and affairs.

The school of experience was giving him valuable powers for future use. The Emperor sent him on royal missions, and entrusted him with confidential commissions. He was a party to a French treaty, and was left as a hostage in the keeping of the French king, to insure the terms of the

treaty. At Paris he soon became as familiar with what was passing on the chess board of the French court, as with that of the German. He became a companion of King Henry II. It was taken by the king, that as William was an attache of the German Court of Charles, he was in sympathy with the intentions against the Protestants. One day while hunting with the prince in the forest of Vincennes, the king unbosomed, in a confidential way, the murderous plot designed against the Protestants. William listened to the king as he told the whole story of the plan to which himself and Philip were committed. It was none other than the massacre of the Protestants of France and the Netherlands. In order to accomplish it, the Spanish troops must be kept in the Netherlands. The French king was to abet the Spanish king in exterminating the Netherland Protestants, while Philip was to aid Henry in destroying them in France. Prince William was only twenty-six, but he had the tact of a statesman and the quick wit of a diplomat, and he listened attentively, respectfully, to this diabolical revolution of projected crime and conspiracy—listened, and spoke not a word, or permitted a symptom of surprise to mark his manner. And from this episode he became known as William the Silent.

THE NIGHT VOW IN THE SILENT FOREST OF VINCENNES.

And at this time the prince was still a Roman Catholic. That night, in the silent forests of Vincennes, he forms the high resolve to thwart that dreadful plot of the two kings, and to save his country from the murderous intent of his country's king. He shortly withdraws from the Court of the German Emperor, and goes to his native country to make that land the Thermopylæ of the Reformation.

This Prince of the Orange race had the blood of his sires in his veins. Intrepid as he was just, his course once determined upon, he knew no surrender of rights which could be justified; nor did he see any event which should change his course excepting death. His country was in a most disastrous condition, and in fact almost depopulated. He became teacher, leader, general and man-of-all-work for the recovery of the liberties and charter privileges of his countrymen. When the appalling news spread over the land, that the order of Philip was out, that the edicts of the Inquisition should be published in every town and village, the Prince of Orange, who was sitting at the council board, said: "We are about to witness the most extraordinary tragedy that has ever occurred!"

ATTEMPT TO BRIBE HIM.

Philip II. sought to procure the services of Orange by favors and offers of wealth and honor. But Prince William was already one of the wealthiest men of his day; and as for honor, be it said to his lasting fame, that he made his country's glory his greatest honor. Failing in his attempt to bribe, Philip became busy in devising a way to assassinate the prince, "who had bewitched the whole people." It was in 1580 that Philip's ban was made public. It had been done by the Papal hireling, Cardinal Granville, and pronounced Orange to be a traitor, outlaw and miscreant, offered twenty-five thousand crowns for his assassination, and promised the murderer pardon for any crime, and the choice of any title and possession of nobility. This was a time when the Jesuits were learnedly advocating assassination, as a measure of political and ecclesiastical expediency and moral right.

AN INFAMOUS HORDE IN THE UNITED STATES.

It is by no means certain that the nineteenth century has not witnessed many instances of public men, and some of them as good as great, who have been assassinated by Jesuit instigation. Men who have observed closely the drift of events, feel morally sure that the power behind the known circumstances of many a dark political crime, is Jesuitism. The people of the United States will never be delivered from the Jesuit menace until the last member of the infamous horde is banished from the land.

The Prince of Orange, with rare skill of statesmanship, planned a policy in the interest of justice and humanity, which contemplated the overthrow of the foreign rule, political and ecclesiastical, the establishment of his country's government, on a basis of constitutional liberty. There was a three-fold purpose which was in the immediate front of his plan—the assembling of the states-general, the abolition of the Inquisition edicts, and the formation of a general council of state. "This achieved," said William, "and I defeat the absolute policy of the Spaniard, and lift the council of state into supreme control—make it dispenser of justice, holder of the public purse, and agent for foreign affairs."

INFAMOUS DECEPTION.

Margaret, who at this time was regent, became alarmed at this role, and at once wrote to the king that he must be prepared to make concessions, or move a greater army into the country. The king replied, that he would consent to the abolition of the Papal Inquisition in the Netherlands, and would substitute the Episcopal power of the bishops. Four days later he wrote another letter forbidding her to consent to a meeting of the states-general; yet directing

her to lead all to imagine that it would soon be convened. He bade her in the meantime to prepare for war, and he transmitted to her three hundred thousand gold florins, with which to secretly recruit an army. Then he wrote to the Pope: "That as for the abolition of the Inquisition, it cannot be abolished without the consent of the Pope, by whose authority it was established." It was a fine Papal maxim, that "no faith is to be kept with heretics." What dissembling, treachery, perfidy!

The secret preparations for war were known to William. He saw they must be met. He collected an army of patriots. Infused the ranks with his own views and enthusiasm. But the army of Alva was in the country. It was absolutely perfect in equipment and discipline, though it had a contingent of two thousand Italian prostitutes, enrolled and drilled as the other troops, and who in march and battle were obedient to orders. William's impromptu army would have more than matched Alva's veteran ten thousand, but for a successful move of the Papal intriguers. Horn, Egmont and Straalen, the two former leading statesmen, and the latter a wealthy burgher, were led by fine intrigue into lonely rooms and quiet streets, and made prisoners and thrown into dungeons. Upon them William depended greatly. Now they were held to await their torture and death. To be sure, both Margaret and Philip had given to these notables full pardon for whatever offences they might have committed. They had trusted these assurances of their regent and their king. But they did not know that Philip had reported to the Pope that his pledge of good-will and pardon was not meant, and that the Pope had absolved him from all obligations to his subjects. This was the device of Alva, who secretly afterwards performed an act of unparalleled tyranny, by issuing the order

forbidding all Netherlanders, of whatever rank or position, to marry without his consent, under penalty of death and confiscation of property. A more hateful show of Papal despotism is not to be found in modern annals.

Defeat after defeat fell to the lot of the valiant prince. The world was against him. The intrigues of the French Court, the tyrannies and money of Philip, the instigations of the Pope, the mercenaries of Germany, purchased with the gold of Alva—these were the external foes; while not a friendly ally could he muster, until after the execution of Egmont and Horn.

GOD ALONE WITH HIM.

The God of Heaven alone stood by the Prince of Orange. He had announced his adherence to the Reformation, believed there was a final purpose of providence to be reached by the struggles he was engaged in, kept a serene trust, and exercised a steadfast faith. In a dark hour he wrote to his brother that he "had prayed for strength to do all things, still proceeding with his work with his Almighty aid."

The despicable killing of Egmont and Horn awakened many of the German princes, and taught them that the Papal tyranny was coming dangerously near.

The elector of Bavaria, Agustus of Saxony, and many others, gave their influence to the patriotic cause as against the Romish tyrants.

But the period was still gloomy enough for William. Those whom he associated with him were either executed or had fled; his own estates were mostly confiscated; his son was in prison, a large fortune was awaiting any miscreant who would kill him; still he does not lose confidence in his cause. As the two first expeditions of Orange had failed

and his German army was disbanded, and about twenty of the Netherland nobility had been killed by Alva's Bloody Court of the Inquisition, the whole country shook before the relentless wave of Papal cruelty. Not a hand was raised to defend the hearth, the religion, or the liberties of the country. Not a florin of money did any one dare to send William; yet he was not discouraged. Such a spirit was positively sublime.

PLOTS TO ASSASSINATE.

The plots thickened against his life. Some of them were as diabolical as any we meet with in Papal history. They indicate the last departure of all moral restraint from the heart of a Papal ruler, when an end is in view and dark crimes afford easy means. One day as the prince was leaving his dining-room, where he was entertaining some friends, a young man approached him with a paper to examine. As he took it, the wretch drew a revolver and discharged it quite close to the head of the prince. It was thought the shot was fatal. But it was found that there was a faint chance, and his adherents mingled hope with their despair. It was remembered that ten years before, France had a Bartholomew, which had begun with a like shot fired at Prince Coligny. Parma was now the Governor of the Netherlands. He was assured that Orange was dead, and at once he issued an invitation to the country, calling upon all, now that the tyrant was dead, to return to their allegiance to the forgiving Philip, and to the holy Inquisition.

THE POPE ACCESSORY TO MURDER.

But the prince was not dead, but slowly recovered. In the meanwhile the assassin's person was carefully searched, and the proofs of a Spanish conspiracy were conclusive.

On his person were found Spanish bills of exchange to the amount of two thousand, eight hundred and seventy-seven crowns, and written prayers, invoking the Virgin Mary and the angel Gabriel to aid him in the accomplishment of the deed, and in which he bribed them with promises of large presents at their shrines if he got off safely. It was found that this man, Jaureguy, was in the employ of Anastro, a Spanish merchant, who had engaged with Philip to have Orange murdered, for which he was to receive eighty thousand ducats, and the cross of Santiago, for his crime. This bargain was signed with the king's hand, and bore his seal. And Philip II., be it borne in mind, was a faithful Papal king, in intimate intercourse and obedient accord with the Pope. Is it reasonable to suppose that the Pope knew nothing about this arrangement of Philip, to assassinate the most-feared man in Papal Europe at that hour, with the exception of John Knox? If the Pope knew it, and did nothing, he was accessory to it, and then he was guilty of murder.

The Prince of Orange raised money on his credit, recruited an army in Germany, which was rendezvoused under the eaves of the old monastery of Romersdorf, in Treves.

SCHEME TO MURDER THE ENGLISH QUEEN.

Twenty-eight thousand troops marched westward. Alva slowly decamped, maneuvered, and would not give battle. He adopted the policy of wearing out and freezing out the patriot army. He succeeded. The winter came on, and the army was without clothes, provisions, or money; while Alva's army was so intrenched in the walled cities that no help could be had from that source. In two months William had to recross the border and disband his army at Strasburg. It was about this time that the scheme to murder the

English queen was reported to Alva, and had his support. The Pope had prepared the way, by his bull of excommunication against Queen Elizabeth, and absolving the Roman Catholic lords from their allegiance to the queen. The archconspirator was a Florentine by the name of Ridolfi, who flew incessantly from London to Madrid, to Rome, to Brussels, back to London. Philip wrote a confidential message to Alva, commanding him to give the conspirators all the aid in his power, acting with secrecy and decision. Philip said: "The end proposed is to kill, or to capture Elizabeth, to free the queen of Scotland, and set on her head the crown of England. Be ready to throw six thousand arquebusiers into England, two thousand into Scotland and two thousand into Ireland, the instant the blow is struck." To this letter Alva replied: "I highly applaud you for this plot." The plot failed, because it was discovered by an agent of the English government.

That the Pope was in full accord with the way in which the Papal agents in the Netherlands concerted and labored to assassinate rulers and overthrow liberties, is seen by his course. He sent Alva a present of a jeweled hat and sword, and Granville a red hat and tabard.

SUCCESSFUL APPEAL TO PATRIOTS.

William by this time had spent his last florin, and exhausted his energies in the cause of liberty, and was watching, planning and praying. He addressed an appeal to the patriots of his country, which was enthusiastically received, responded to, and bore fruit in a secretly collected fund of ten hundred and sixty guilders. Additional aid was offered, and William determined this time to make the northern provinces the scene of a great patriotic demonstration and military advance. This effort proved abortive.

Orange was still determined. In his unfailing courage and endurance, he invented new means. He was now bent on transferring the struggle to a more suitable field for the Dutch—that is, to the sea.

THE WILD CORSAIRS OF THE SEA.

A fleet of Dutch corsairs, consisting of twenty-four vessels, had been preying on Spanish ships, on the high seas. They put into port on the English coast. The English government was about to have trouble with Spain on their account, and Elizabeth ordered them off the English coast. De la Marck was at the head of this queer group of vessels. He immediately hoisted sail, without any destination in view, except to scud in whatever direction the wind should waft him. When fairly at sea this wild corsair, who had sworn, after a custom of the Batavians, that he would not cut his hair or beard until the death of his cousin Egmont had been avenged, discovered a convoy of Spanish ships under sail for Antwerp. This suited the avenger of the seas right well, and he hung upon the enemy's ships all the way through the channel, and into the Dutch waters, disabling some of the ships, and even capturing two of them. Falling low in supplies, la Marck put into the Mense, opposite the city of Brille. The ferryman, who plied his boat between Brille and a neighboring village, sighted the fleet, landed his passengers, and rowed up to the wild collection of privateer ships. He was soon returning, bearing a message to the city authorities. "How many are there of them?" asked the magistrates. The ferryman was a friend of liberty, and seeing a chance for the cause of the country, he drew on his imagination to at least a reasonable extent, and to make a strong impression, he guessed "there

might be five thousand in all." In two hours the city had surrendered to la Marck, as Admiral to the Prince of Orange.

The only outrage committed was, that thirteen monks were compelled to drink the cup of poison mixed for the Protestants. This brought some sense of caution to Alva. He had just made out a list of eighteen principal merchants in Brussels, who were slow in giving him the money he wanted. Handing this list to the hangman he said, "See to it that each and all of these stretch hemp at dawn to-morrow from their own sign-posts." At dawn the soldiers were under arms, the hangman stood with rope in hand, when suddenly a courier from Alva stopped proceedings. He had just learned of the affair at Brille.

A PATRIOT'S LAST RESOLVE.

The tide had turned, and it was a time for a different line of action on the part of Alva. He hurried forward ten companies of veterans, under an experienced general. This veteran Spanish troop appeared before the walls of Brille. To their summons to surrender a defiant answer was made. The town was situated on an island in the lower mouth of the Mense. The Spaniards were permitted to cross from the mainland in boats, and without opposition. Their cannon were unlimbered, and the galling shot about ready to pour forth, when a patriot, with ax in hand, swam to the sluce-gate of the dyke, which kept the ocean at bay, split it in pieces, and in an incredible short time the island was inundated. At the same time, other heroic men were engaged in cutting adrift and setting fire to the boats, by which the foe had crossed from the mainland. The terrible fire of the fort vomited upon them at the same time. The army was completely appalled. The defeat was one of the

most complete of the whole war. A few, led by the commanding general, swam and waded streams and marshes, and appeared in miserable condition before the gates of Rotterdam. This general was Bossu, a typical Papal officer whose sense of honor and weight of word alike were small. His men were in such distress, and he pleaded so hard for permission to pass peacefully through the city, that the magistrates acted on their feelings of humanity, and consented to the terms Bossu so warmly promised. They were to march a corporal guard at a time, with unloaded guns, directly through the city. These terms Bossu signed and sealed. His words were words, and nothing more. No Papal official, civil, military or ecclesiastical, is to have any credit attached to his word, oath, pledge, or agreement whatever, if it is known that he is a strictly loyal and obedient Roman Catholic. Bossu had no sooner led his first squad within the gate, than, overcoming the burgher guard, they admitted the whole force, and, led by Bossu, the cruel Spaniards at once fell upon the magistrates and town officials, soon murdered four hundred, robbed the merchants and violated the women. It was treachery most infamous, most brutal, but wholly in line with Popish motives and principles. Papal conduct has always moved along this low grade of perfidy and injustice.

Those three events, the capture of Brille, the notable and successful defence it made against the Papal party, and the infamous treachery of the Papal troop at Rotterdam, were sufficient to rouse the whole country. In rapid succession post after post and fort following fort fell into the hands of the defenders of the country, and the Romish foreigners just as rapidly lost ground. By suppression of rights, oppression most odious on account of their religion, and by taxation to the verge of ruin, the people were crushed

to earth. But they were, by this very regime of intended extinction, made desperate; and when the start was made at Brille to throw off the yoke of the Pope and the invader at the same time, a score of places were ready to do the same.

NOW COMES THE TURN.

It was an uprising, which now spread through the Netherlands, that made Alva quickly ask to be re-called, made Philip wonder and fret, and the Pope uneasy. The effect on the Protestant classes was to create a positive state of joy; especially was this the case in England. The English Protestant churches started a mighty stream of powder and guns, for the Dutch cause. Dutch exiles in England returned, and entered the service of the country. In Parliament a demand was made for retirement of the Spaniards, or war was threatened. It was a just occasion for joy, for a country wholly in the dust had raised its head, given one terrific travail, and announced that it was bound for emancipation; and all parties in Europe, who believed in the rights of conscience and constitutional liberties, chorused the acclaim of approval.

SUBLIME ACT OF TOLERANCE.

The reconstruction of the local burgher governments went rapidly on. Each place took oath to the Prince of Orange. He was now in Germany recruiting an army to chase the Spaniard from Netherland soil. He directed the management of affairs by agents and proclamations. His wisdom was of the highest type, while his generous sense of toleration was unmatched in all the period of the great uprising against Rome. He dispatched Sonoy to act as his lieutenant, to serve during his absence. He said in his instructions,

that the ancient charters were to be restored. "Take care farther, that the Word of God be freely preached within our lines, and that the religion conformable to that Word be tolerated and published, if so be any, the meanest, would have it so. Yet by no means suffer the Romanists to be prejudiced for the faith's sake; secure them freely in the worship, nor withdraw your protection from them, unless the public safety warrants, and when so directed by me, and with the consent of the local authorities." And when la Marck was confirmed as Admiral under Orange, he was instructed to "protect the Papists and their clergy in the future, and to guarantee them in the free exercise of their worship, under pain of death to their disturbers;" and for violating these instructions, he was one day to be dismissed from the Dutch service.

That was a beneficent and just policy, nowhere to be found in acts of Roman powers, nor anything which begins to approach it.

Directing the deliverance of his country from a distance was not to the liking of the Prince of Orange. And now after four years of waiting and working beyond the border, he set his foot on his country's soil in the name of God, and for liberty, the overthrow of foreign rule, and Papal despotism. In the midsummer of 1572 he crossed the Rhine with twenty-four thousand troops. He pushed rapidly southward to meet the force under Alva, which lay near.

HOW NEWS OF BARTHOLOMEW WAS RECEIVED.

One night, as William was reconnoitering, in view of making an assault on the intrenchments of Alva, he was surprised to see the Spanish camp suddenly made all aglow with fires, while volleys of musketry rang out, wild shouts of glee were heard, drums and trumpets rolled and blared

forth, all together making an impression of a signal victory. Wondering what the demonstration signaled, the prince dispatched his spies to discover the cause. They soon returned with the information that there was a cause for the wild jubilee. The news had just reached Alva of the massacre of the Protestants in Paris on Bartholomew's day. And this was a Popish army. No other comment need be made.

In vain did William try to induce Alva to leave his intrenchments. Within, he was safe; without, he knew he was no match for William's army. Disheartened, the prince at last had to retire. He recrossed the Rhine, and reaching Germany, disbanded his army. As not before, William was almost disheartened. Alone he set out for Holland, writing he would there "make his sepulchre."

The southern provinces soon gave way before Alva's troop of pillagers and murderers, and he was ready to move northward. Orange, though his sun had dipped its disk in the clouds for a moment, upon his defeat in the south, was as persistent and brave as ever. "I trust that the great God of battles is with me, and that he will fight in the midst of whatever forces I may gather withal," he wrote as he crossed the Znyder Zee with eighty dragoons.

AWFUL SCENE OF PAPAL CRUELTY.

Moving northward, Alva overreached himself at Naarden. His son was in direct charge. Before the surrender he agreed that the lives and property of the populace should be undisturbed. The Spaniards entered the city. The bell rang out a summons for the leading citizens to gather in the great hall to take oath. The hall was crowded. A priest, who had been pacing to and fro before the door, suddenly opened the door and shouted, "Prepare for instant death." The scene which followed was one of the

most awful ever performed by Popish cruelty. In five minutes, five hundred bodies lay about, and the building was on fire.

The great historian of the Dutch revolution, Motley, gives this terrible description of what immediately followed: "Inflamed, but not satiated, the Spaniards then rushed into the streets, thirsty for fresh horrors. The houses were rifled of their contents, and the citizens were forced to carry the booty to the camp, being then struck dead as their reward. The town, too, was fired in every direction, that the skulkers might be singed from their hiding-places. As fast as they came forth they were put to death by their impatient foes. Some were pierced with rapiers; some were chopped to pieces with axes; some were surrounded in the burning streets by groups of laughing soldiers, intoxicated, not with wine, but with blood, who tossed them to and fro with their lances, and derived a wild amusement from their dying agonies. Those who attempted resistance were crimped alive like fishes, and left to gasp themselves to death in lingering torture. The soldiers, becoming more and more insane as the foul work went on, opened the veins of their victims and drank their blood as if it had been wine. Some of the burghers were temporarily spared, that they might witness the violation of their wives and daughters, being then butchered in company with these still more unhappy sufferers. Miracles of brutality were accomplished. Neither Church nor hearth were sacred. Men were slain, women were outraged at the altars, in the streets, in their blazing homes."

This wanton massacre, which left less than sixty persons out of the entire population, was not only approved by Alva, but he praised it. In his report to king Philip, he writes: "The army cut the throats of all, not a mother's son was left alive."

The effect of this was to seal the growing resolution of all the sea-board cities, to perish with sword in hand, rather than burn for Spanish fun.

ALVA'S SAVAGE BOAST.

In October, 1577, Orange, having become convinced that the hope of the country lay with the Protestants, publicly joined that Church at Dort. Two months later, Alva left the Netherlands forever, boasting that he "had caused eighteen thousand, six hundred persons to be executed by the Inquisition."

Orange is triumphant. Philip, Margaret, Alva, the Inquisition, are all gone. Battle after battle follows on the sea, and the patriots are usually victorious. The Spanish army had collected in the low country above Leyden, and lay siege to that city. William, the great Prince of Orange, now proposed a great thing, and heroic. And it succeeded. The dykes along the Mense and Yessel kept the ocean out of the low country, in which the Spanish lay, engaged in the siege of Leyden. He gained the consent of the estates to the opening of these dykes and flooding the country. Bonds were issued to cover the loss to the populace, while ladies freely gave plate and costly jewelry to sustain the work.

THE DUTCH SEA-ROVERS.

On the 3rd of January, the dykes were broken at sixteen places, while the gates were opened at Schiedam and Rotterdam, and the ocean began to pour over the land.

In nine days the water was ten inches deep in all directions. And now came creeping in from the sea two hundred vessels, bearing ten cannon each. They were manned by the wildest of the wild Dutch sea-rovers, who had swore

to spare "neither noble nor simple, neither king, kaiser nor Pope, should they fall into their power." A chain of sixty-two forts on the high ground were occupied by the Spaniards.

A SIGHT OF MORAL GRANDEUR.

The fleet sailed to within five miles of the city. The Spaniards would gladly have fled—but where? The town would not admit them; the ocean was creeping up around them, and not a high road was dry, by which they could march away; the Dutch fleet was ready to open terrific fire upon them. The Spanish attempted to command the dyke, but were repulsed with heavy loss. The dykes, by order of Prince of Orange, were broken open. For three days the wind was from the ocean, and the Dutch fleet advanced as the sea poured in. But the tide went out, and left the fleet high and dry. Then the Spaniards were jubilant and defiant, and shouted to the garrison of Leyden, that the Prince of Orange could "pluck stars from the sky as easily as bring the ocean to Leyden." The garrison shouted back, that they would set fire to the city, and perish in the flames men, women and children, "rather then suffer our homes to be polluted and our liberties crushed."

Eh! but it was a sight of moral grandeur, worthy to be remembered and recounted in all the ages, wherever liberty is honorably spoken of, and heroism is praised.

Now comes the night of October 1st, 1574, and the violent equinoctial storm came tearing in from the northeast, bearing in its arms the mighty waves of old ocean. In twenty-four hours the stranded fleet was under sail; and at midnight of the 2d, the ships were passing up the street and among the chimneys of a village near Leyden, and when the morning broke, the roar of cannon told the waiting, starving heroes of Leyden, that deliverance was

coming in on the ocean wave. Morning came, and lo, the Spaniards had fled in fright, and the darkness of the night.

The following day the wind shifted to the northeast, and blew a tempest, which sent the ocean back again to its own bed, and the dykes were speedily repaired.

ATTEMPT AT BRIBERY.

Papal envoys, seeing the Netherlands were free, if Orange remained their leader, sought to win him by powerful bribes. They proposed to restore his confiscated property, liberate his son from prison, permit liberty of worship for *himself*, pay all his debts, refund his public expenses, and do any thing else he should desire. To this scheme of base treachery, the prince nobly replied, that, neither for property nor for liberties, neither for life, nor for children, would he mix in his cup a single drop of treason. Truly this Prince of Orange was one of the noblest and greatest of all men!

THE BRAVE PRINCE ASSASSINATED.

Ten years passed away. The Netherlands were free from the rule of the foreigner, in both State and Church. Rome was completely overthrown. Religious tolerance and constitutional liberties were established, and intelligence, prosperity and happiness were rapidly returning, when Rome played her last hand. It was July 10th, 1584, that the prince was passing a passage way, leading from the dining room, when the hired assassin, Belthasar Gerard, stepping near, discharged a pistol at his heart; three balls entered his body, and he soon expired.

Seven years Gerard had been seeking an opportunity to slay the prince. He had consulted with Jesuits and Papal leaders. His intentions were known to the Pope, and he was in the employ of Philip of Spain, who offered him large

reward, and which the king paid to his parents upon his execution. And so, while the Papacy could not restore its power and rule in the Netherlands, it could assassinate the father of restored liberty in that country, thus giving another proof of its undying hatred for freedom.

DIVINE RIGHT OF KINGS AND POPES SURRENDERED.

The crowning good, of the popular uprising in the Netherlands against the Papacy, is found in the moral right of any country, to embody in its highest forms of law the liberties which the people may appoint for themselves. The established certainty of modern constitutional liberties was a result, and a most valuable one, of the Dutch Reformation. And this grew out of two things, one of which is newly discovered in the ideas which were liberated by the revolution in the Netherlands. The divine right of kings was overthrown among the marshes of the low countries of Holland. Philip's violent reign forfeited the claim of any divine right, in the opinion of Dutch reason. If Philip II. had no divine right to rule, without the assent of the people, then no ruler, by the accident of accession to a throne, held any divine right over a people, independent of their choice or will. From the surrender of the idea of the divine right of kings, it was an easy step to a like surrender of the idea of the divine right of Popes. Priestcraft was a greater evil in the Netherlands than kingcraft. Holland disclaimed any right of the Popes to lord it over her people.

Hence it is, that the blow Rome had in the Netherlands, was the heaviest she had yet received. Scotland gave just as hard a stroke in one direction, but was not ready to surrender the monarchy for the republic; and behind the throne of kingcraft, always lurks a stronghold of priestcraft. It is hard for the king to do without the Pope.

TO KNOX.

"I have somewhat pondered God and man.
I could not join with Roman Church. Start not!
If the Papal court bid me expiate,
With pangs of martyrdom, my quest of Truth,
Lo, I am ready—bear me to the stake!
I have no fear—I would not live in fear—
I would not hold existence on the bond,
But, like a coward, I must lie for life."

Is it the opinion of leading statesmen that Rome yet works for restoration to temporal power?

There is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favorable opportunity, the favorite project of re-erecting the terrestrial throne of Popedom, even if it can only be re-erected on the ashes of the city, and amid the whitening bones of the people.

GLADSTONE.

The Church of Rome is not a body of theological belief, but an immense secret society, animated in all parts of the world with one ambition, moving everywhere, and in all times toward one end—the establishment of absolute power for itself over all men, in all lands.

LORD ROBERT MONTAGUE.

PART XII.

THE CONFLICT IN SCOTLAND. PAPAL SCHEMES AND JESUIT PLOTS.

In the great historic protest against Papal rule and corruption, which we have been considering, each country had a phase of the movement characteristic of itself. In France toleration alone was at first asked, while the princes of the realm, so generally falling into line with the reform movement, gave a certain romantic tinge of chivalry to the Reformation in that land, and eventually made the throne a central figure; in Switzerland the attempt was first made to include the government within the circle of reform; in Germany the spirit of the Reformation was the rehabiliment of a vigorous and Scriptural faith, by which all Papal claims and pretentions were to be tested, and in the light of which mere traditions and legends were to be examined; in Holland, under "William the Silent," who was the great forerunner and forefather of William III., the Reformation was more of a political movement than in France, and more of a patriotic movement than even in Switzerland, and was a determined and prolonged contest, lasting for a quarter of a century, for the overthrow of the

Spanish Inquisition, and a constitutional declaration against the divine right of the Popes; while in Scotland, we see the same doctrinal basis which was the original trade-mark of the Genevan Reformation, and the same Papal plots which protrude in that of France; yet, in addition, we see a vehemence of doctrinal conviction, an impassioned denunciation of Papal immorality and ignorance, and a completeness of the Reformation, belonging peculiarly to the land of the heather and the glen.

MOST BEAUTIFUL WOMAN OF THE SIXTEENTH CENTURY.

An extra charm is given to the Scotch Reformation because that most interesting woman, Queen Mary Stuart, figures in it. The most beautiful and fascinating woman connected with the royalty of the sixteenth century, she was a prominent factor in the Scotch upheaval. Mary Stuart was the willing and ready instrument of Romish conspiracies against nations and liberties. No woman could have done more for human rights and liberties, and have made a name of lasting fame in a good cause; no woman, excepting one, did make herself so instrumental for evil and perfidy, and construct a fame of infamy equal to beautiful, bewitching Queen Mary. That one exception, we would make, was Catherine de Medicis.

HELPS OF POWERFUL PREACHERS.

An additional feature of the Scotch Reformation was the large number of powerful preachers. In this Scotland excelled. No land on earth can boast such a list of great preachers as have been produced in Scotland, as the output of the Reformation movement. Even those of the sixteenth century were men of power and eloquence, coming from a soil less promising than that of any country where the re-

form spirit took deep root in the thought and heart of the people. In this list of the first Reformation period in Scotland were: William Arth, whose powerful sermon on "cursing" made a lasting sensation; Alexander Seton, from whose mouth poured torrents of indignation against the ignorance and stupidity of the bishops; Patrick Hamilton, of noble blood, and still more noble tongue; George Wishart, who was a pupil of Calvin, and teacher of Knox, who gave his executioner a kiss of pardon as the flames tormented his flesh; while still later, when the cause had reached success, many a great light blazed from the pulpit, among which were Andrew Melville, one of the most learned men of his day; Robert Rollock, one of the most popular men in the land; George Buchanan, George Craig, and James Lawson, successor to Knox in the pulpit at Edinboro. In this list it is worthy to note that the two first, Arth and Seton, were the lights that helped the dawn on, and did not themselves come out of the Romish communion; and that Wishart and Hamilton were not ordained to the ministry, but preached by right of conscience as they learned it in the English Bible.

THE AID OF EDUCATION.

Equally striking with the great preachers in Scotland, is to be remarked the prompt and able organization of the divinity school. Let it be remembered to the glory of the Scotch pulpit, that it started the Reformation epoch on a high intellectual grade. The university of Glasgow, and that of Edinboro, came to the control of the reformers, the latter being founded by the town council under the influence of Lawson, who also revived the high school. The university of Aberdeen swung into line, and in short cut the Reformation pulpit in Scotland took on a high academic

culture, which made it an intellectual lever to lift up the people, and yet it was not, and never came on this account to have a tinge of rationalism.

While we are looking for the distinctive feature of the Scotch Reformation, we must put in the lead, as most characteristic of all her distinctive features, that towering, superlative man of his day, and his country, preacher, teacher, leader and most courageous hero, John Knox. As we read about him we will have in mind what the earl of Morton said, standing by his grave: "There lies he who never feared the face of man." We will bear in mind what Thomas Carlyle has more recently said: "He is the one Scotchman to whom the world and his country owe a debt. Honor him! His works have not died."

A SMALL COUNTRY BUT GREAT.

What a small land it is, in which we have to locate such a big and far-reaching work! It is amazing that a few people, without previous training, could so quickly take on a complete transformation in life, morals and religion. The whole of Scotland is much smaller in area than our American State of Kansas. It would take one hundred and thirty countries, the size of Scotland, to make one the size of America. Down in Texas there are counties almost as large as entire Scotland. In geography it is so contemptibly small that it is almost pitiable. An English soldier of Cromwell's army could boast that he could blow his bugle on Castle-hill, at Sterling, and it would be heard by the natives in the upper Highlands, and at the same time its echoes would sound among the cloisters of Melrose Abbey on the south.

An Englishman of our day boasts that he belongs to an empire so large, that the sun never sets upon it; while

some one has made the funny saying, that Scotland is so small that the sun sets on the west coast before it gets through rising on the east coast. If an American fast express should start to cross Scotland, at the widest part, and we should sit down in the dining car to eat our dinner, at the time of departure, we should have to hurry through, to finish by the time the train had reached the other side of the country.

One of the smallest among the small countries of the world, yet the greatest is it in the solid merits of civilization, since Palestine has passed out of current history and Greece has gone into decay. If we once learn to recognize the private mark of Scotch character and ideas, as imprinted on the products of civilization, then will we believe that the greatness of Scotland is unmatched. Her largest lake may be crossed in an hour's sail, and her broadest river may have a stone tossed across its waters; but whoever would understand fully the history of Scotch ideas, and know how to take the dimensions of Scotch character, and trace the streams of Scotch influence, has the task of a philosopher at hand.

This land of the castle and the crag, the home of the thistle, and carpeted with the velvet heather, and bejeweled with the daisy and the milk-white thorn, sustained one of the greatest conflicts ever waged by the human intellect for freedom and progress, truth and righteousness. In that fearful conflict men stand out, grand, imposing, immutable.

GREATEST THING IN THE SCOTCH CONFLICT.

It is our purpose to trace the lines of that conflict, and picture the more prominent events, movements and persons. The first noticeable thing in that conflict is that God's Word is in the forefront, and is pre-eminent as a factor.

lars and roasted them to death. Every one bore testimony to the utter groundlessness of the charges against them.

SUPPRESSION AND CONFISCATION.

The end came when a council of bishops suppressed them. They immediately scattered over the world. The Pope turned their estates over to the Church.

It was March 18th, 1314, that the bull of suppression from the Pope was read to an immense multitude in Paris, before which de Molay and his chiefs were brought. When he heard the charge, he cried with a great voice that it was false. De Molay and one of his chiefs were, the same evening, taken to an island in the Seine and were burned. This would appear to give all the evidence necessary, that the Templars had been dealt with in an unjust, cowardly and inhuman manner.

This is the story of the way in which the Papacy came to turn against Free Masonary. That intense hatred continues in the Church. In some countries within the last two years, Roman Catholics have been ordered by the bishops to give no aid to a Mason, even when in hunger, thirst or sickness.

The Papacy may yet have to settle with the world for this high crime against humanity.

PAPAL INTOLERANCE SOLILOQUZES.

"Why, I can smile, and murder while I smile,
And cry, content, to that which grieves my heart
And wet my cheeks with artificial tears,
And frame my face to all occasions ;
I'll drown more sailors than the mermaid shall ;
I'll slay more gazers than the basilisk ;
I'll play the orator as well as Nestor ;
Deceive more slyly than Ulysses could,
And, like a Sinon, take another Troy ;
I can add colors to the Cameleon ;
Change shapes with Proteus for advantages,
And set the murd'rous Mechiavel to school."

Do Roman Catholic teachers justify violations of civil laws?

Sapricius is accustomed to carry in his wagon, on his horse, or in some other way, wheat, wine, and other goods under toll-duty. He evades it whenever he can do so without fear of a fine, either in passing during the night by an out-of-the-way road, avoiding the custom officers, or deceiving them by ruse. He does not think he is doing any harm, because the duty charged is considerable, and because the law which establishes it is purely penal.

Has he sinned, and is he obliged to make restitution?

No. Gury.

PART X.

DOWNFALL OF THE PAPACY IN GENEVA—DANGERS FROM PAPAL ILLITERACY IN THE UNITED STATES.

Among the small states of the small republic of Switzerland—in fact, the smallest but one—is the State of little Geneva, with the city of Geneva as the seat of local government. This little State has an area of only one hundred and seven square miles, of which eleven and one-half are covered with water; and yet this State has distinguished itself in originating and conserving liberties, and as being the home of a man who towers as high in Swiss history, as the Alps are high in the Swiss landscape.

In the year 1509, while Zwingli was buckling on his armor in the more northern Swiss town of Glarus, and Luther had first opened his great movement at Wittemberg, John Calvin was born in the village of Noyon, France. He passed through his childhood amidst the glaring Papal frauds of the day. His early education was mostly directed by a private tutor, who had charge of the sons of a noble.

CHILDREN AS HIGH CHURCH OFFICIALS.

In order to help bear the expense of his education, his father secured for him, when he was twelve years old, the position of chaplain in a small institution. It is indicative of the low and corrupt order of religion, which then prevailed, that the highest positions were not unfrequently conferred upon mere children. Here is a boy of twelve in charge of a religious house. France had a cardinal sixteen years old, and Portugal one twelve years of age. Aix had an archbishop five years old, and Geneva a bishop ten years old.

His father intended his boy for the profession of law, which was then regarded as a high road to eminence. The boy repaired to Orleans, and afterwards to Bourges, to seek instruction of the renowned jurist, Alciot, whose eminence and learning made brilliant his age. Calvin was charmed, and was soon a profound reasoner in law and politics. The study of the law, designed by his father as a preparation for legal practice, was intended by Providence to be a great training for the work which lay before the reformer. That work was to be none other than a complete change of the constitutional laws of Western Europe. When that training had been sufficient, Providence won him over to the sacred science of theology.

HOW A HEALTHY REFORMATION IS PRODUCED.

A man had been brought down from Germany to the town of Bourges to teach the Greek of Homer and Demosthenes; but along with this he began to teach the Greek of another book. He had seen that book in the hands of Luther, changing the faith of Germany. He declared that in that book was the answer to every question of moral and social

duty, and the solution of all political problems. That book was the Bible, and Calvin soon took up with the views of the German professor. He was soon deep in the waters of inspiration, wading about in search for the great truths of Scripture.

Again is it to be observed, that it is from the Bible that a great Reformation was to spring. From that book Calvin received the mighty avalanche of truth which he was to pour into Geneva.

He repaired to Paris, and for a time addressed the meetings of a few pious people, who gathered in private homes, through fear of Papal interruptions. He prepared an address, in which he boldly demanded a reformation of the church, on the Gospel plan. He had to flee for safety. For a time he quietly lived in the country, devoting himself to study for two years, all the while watching the storm which was gathering, and the thunder-bolts which were being forged, to purify the religious and political atmosphere.

NOVEL PLAN OF FRANCIS I.

Francis I. was king of France. It was determined to exterminate, so far as possible, all who broke connection with the Romish Church. Like the Roman Emperor Nero, Francis seemed to desire that all condemned by him should feel the keenest agonies of death. In Paris, on the same day, at six different places, six fires burned as many men. The method of death was both novel and cruel. The victims were fastened to a long swinging beam. This was swung round into the fire, and then withdrawn; again swung into the fire, and withdrawn; plunged again into the flames and withdrawn. The king passed by these six fires in succession, and witnessed the scene without a sentiment of re-

gret. In the days which followed, young maidens, weak and delicate women, brave men and young children, half-roasted, sang their psalms and proved their faith. This was a moral astonishment, and it very deeply impressed young Calvin.

Wandering from his native land, he betook himself to Basle, in Switzerland. He felt that the time had come when the Protestants of France should send forth a declaration of their faith, and a declaration of their views on the independence of the conscience.

He threw the doctrines of the Reformation into a theological form, in a way to lay the foundation for the organized religion of the Huguenots; and later of the Dutch, Scotch, and the Puritans in England and America. This treatise was a wonderful and profound condensation of the Scriptural system as he understood it. "Free and substantial wisdom principally consists of two parts, the knowledge of God, and the knowledge of ourselves." This appealed to the Huguenots, and became their strong food.

RISE OF THE GENEVAN REPUBLIC.

Passing through Geneva one day he tarried over night, intending to continue his journey the next day. But it was not to be so. On that day, August 5th, 1536, two streams of providence meet, and a great epoch begins. The little Canton of Geneva lay within touch of almost every important nation of Europe. It was a great opportunity which had unexpectedly ripened into notice. The day had come to organize, as never before, the high principles of human liberty. God had prepared the people, and they were ready. God had prepared Calvin, and he was ready.

The journey he was on was relinquished, and for twenty-eight years Geneva was the theatre of his work. He was

banished once, but he kept himself faithfully at work at the treadmill of his task. Geneva, having neither army nor territory, was to be elevated into a free republic by pure moral strength. It conquered as a city of the mind, a republic of thought! It was a city of gray antiquity. We frequently meet with it in the writings of Cæsar. It had long felt the throes of liberty; but not until the sixteenth century did it see its way clear to throw off the Papal yoke.

The Papacy was both tyrannical and corrupt in dealing with the people. At the time Calvin went to Geneva bishops and dukes were equally odious. The Genevese could no longer endure "Popes who were Cæsars, nor Cæsars who were Popes." Under Calvin the strivings for liberty were to be realized in established freedom. He was to make Geneva the metropolis of the sixteenth century liberties. In his plan for a free Church and a free state, bishops were to give place to pastors, and dukes to give way to representatives of the people. It was a long stride in representative government.

ORIGIN OF OUR PUBLIC SCHOOL SYSTEM.

He laid deep and lasting one of the mud sills of intelligence in religious matters, when he organized for the Genevese a general system of education. This was the origin of our common school system. The Papal Church had not only done nothing for common education, but had opposed and finally destroyed a public school established in the fifteenth century, by a layman. Calvin believed that the Reformation had to live, and grow, and endure, by knowledge. And by his work, to give form to this belief, he stood in the very head light of the great intellectual movement of that century. The lasting effect of his system

of education in Switzerland is shown by the general intelligence of the people of the Protestant states. There are now twice as many journals published in Switzerland, as in Italy, the land of the Popes. The public schools in the City of Geneva have 20,000 books in their libraries. The university of Geneva has 75,000 volumes, one-eighth as many as can be found in the extensive Congressional Library of our own country.

CIVIL LIBERTIES GUARANTEED.

Under Calvin, civil liberties in Geneva became guaranteed. Prior to his day, those who wrought for liberty opened their own path to prison. To express a view not in favor with the dukes of Savoy, was to be hounded to the end. Bonnivard, the prisoner of Chillon, had declared that "there is only one tribunal that has power over the conscience, and that is heaven." He had to spend six years in the underground dungeon of the castle of Chillon for saying it. Under Calvin, the daylight of fuller rights flooded Geneva; the people were men of conscience and purpose, and the House of Savoy was driven beyond the Alps.

PRODIGIOUS INFLUENCE OF GENEVAN LIBERTY.

In liberty, religion, morals and intelligence, Geneva speedily had a reputation known of all men. "Never, since the last days of Israel, had any community been so completely regenerated and conformed to the ideals of morality, as was Geneva under the rule of Calvin." The Protestant refugees flocked here, as they were driven from their own lands by persecution, and Geneva became a training school, which was to scatter its seed all over western Europe. Churches were crowded; students poured into

the lecture rooms; printing presses poured forth a hundred streams of liberty and religion; while about every citizen, except the extreme Papal wing of the populace, became an active propagation of an new spirit and method of government. The effect was prodigious!

The theory of Christian doctrine, which Calvin took from Paul and Augustine, and elaborated into a system of Christian life, moral duty, and civil functions, contributed immensely to the growing liberties of the period, and proved a death blow to the Papacy in many a corner of Europe. His view of the Christian system, in its relation to civil affairs, may be stated in a single sentence: The universal and eternal, general and specific sovereignty of God, upon the conscience, in the will, and in life, holds man true to the eternal truths, in relation to all things, and hence makes him free in those relations. As God alone is lord of the conscience, no earthly potentate can domineer over it; hence men are free and equal. From this liberty, equality and representation had to flow.

If a man's greatness is to be measure by the ever widening circles of his influence, then there can be no hesitancy, by fair judicial finding, in pronouncing Calvin one of the greatest men of the sixteenth century; and it was a century of many very great men—Luther, Zwingli, Ursinus, Malancthon, Knox, Cramner. Calvin's systematized thought, and mighty impulse upon religion, education and constitutional, representative government, throw all the others into an eclipse.

TESTIMONY OF GREAT MEN.

The most learned and competent to judge have not been slow to render justice to the name of Calvin. Dorner declares that "Calvin was equally great in intellect and character, lovely in social life, full of tender sympathy and

faithfulness to friends, yielding and forgiving toward personal offenses, but inexorably severe when he saw the honor of God obstinately and malignantly attacked." Theodore Beza, who knew him best, wrote: "Having been an observer of Calvin's life for sixteen years, I may with perfect right testify that we have in this man a most beautiful example of a Christian life and death, which it is easy to defame, but difficult to imitate." The famous Montesquieu says: "The Genevese should ever bless the day of his birth." Hooker expresses the opinion that Calvin is "incomparably the wisest man in the French Church." Jewel declares he is a "worthy ornament of the Church of God." Renan, the skeptic, pronounces him the "most Christian man of his age." Bancroft, the most reliable historian, as well as a most scholarly American, says: "He who will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty."

INFLUENCE ON AMERICAN INSTITUTIONS.

Calvin's influence upon the religious thought and institutions of the American Republic, during our formation period, was greater than that of any other man. His teachings very largely entered into the establishment of civil liberty, on this side of the Atlantic. The representative rights of liberty as growing by nature out of man's equality before man, and his dependence upon God, first experimented upon in Geneva, under Calvin, impressed their claim upon the founders of our civil institutions.

RELIGION SHOULD CONSERVE, NOT SUBVERT, CIVIL LIBERTY.

The bearing of Calvin's great work at Geneva, both in its direct and its remote influence, upon the world-wide movement against the Papacy, brings into consideration

two of the most valuable truths. The Genevese Reformation brings them to the front as no other country does. The first of these great principles, now universally held, is that religion should be made to conserve and advance, and not subvert and oppress civil liberties. Rome had never been taught this until Geneva established, from religious motives as well as municipal expediency, a free republic, and made the conservation of her liberties a part of the religious duties of citizens. The Roman religion has always subjected civil laws and liberties wholly to the ecclesiastical machine.

ROMAN PRIESTS AND NUNS NOT SUBJECT TO OUR LAWS.

The Roman Catholic ecclesiastical law holds that because a person belongs to the ecclesiastical order, as a monk, or nun, such person should not be subject to the civil powers, except by the permission of the superior Church authority. This is the ruling of Satolli for the United States; it is likewise held in Smith's great work on Canon Law. This idea of the inherent superiority of ecclesiastical over civil law, must inevitably erase the first principles of liberty from the breast, and place the mental operations wholly at the disposal of the priesthood. In our large cities in the United States, in the State Legislatures, and in the management of national legislation at Washington, the hand of the priest is too often laid upon the civil operations; and this is the hand of the ecclesiastical boss, which is invariably accompanied with a threat. The man of high and honorable character does not take kindly to such priestly interference. He is told he is not wanted. So the municipal and state offices are at the mercy of unscrupulous and corrupt managers of the ecclesiastical power, who farm them out for what they are worth to the Church. All lib-

erties must eventually perish in our land if these Papal oppressions are not overcome. When the Roman priest is active there can be no civil independence or purity. The Genevese solved the question by making religion serve the cause of liberty. If the Papacy is against freedom, then religion, which has no part with the Papacy, must be called upon to instruct and lead in the things which advance the civil rights and liberties of the people. Hence it becomes a religious duty, as well as a political one, to oppose the Papacy.

RELIGION SHOULD PROMOTE, NOT RETARD INTELLIGENCE.

The second great object lesson which was taught by the Genevese Reformation was, that religion should be made to promote, not retard intelligence. The Romish Church had destroyed the schools of Geneva. The Reformation, under John Calvin, not only established schools and placed them under the care of the state, but provided for all classes to receive instruction. Geneva had an educated citizenship second to none in Europe. The influence of the Protestant Reformation on the intelligence of the world has been most delightful, and greatly aided the general progress.

PAPAL HINDRANCE TO EDUCATION.

The baneful influence of the Roman Papacy upon education is universally deplored, as it is generally known. The Papacy is fatal to the intelligence of any nation. It is greatly to be lamented that it controls the consciences and hearts of such a large per cent. of our population, as it means a deplorable lowering of our general standard of intelligence. As a system of education, that conducted by the Roman Church is calculated to retard and embarrass any broad and liberal enterprise of the mind. The generous

thinkers in her own communion charge this fatal error upon the educational efforts of the Church. Mr. W. H. Manley, of New York, one of the laymen of standing in the Roman Church, in an article in the *Independent*, shows the logical failure of his Church to give anything like a liberal education to young men. In the course of this article he points out the wrong as a fundamental one in these words: "Not to men like Cromwell, or Jefferson, or Lincoln, are Catholic boys taught to look for patterns of life and conduct; the writings of a Locke, a Goethe, a Whittier, or an Emerson are never recommended; but a professional beggar, like St. Benedict Labre, who cultivated vermin on his body out of sheer humility, is placed before them as a glorious model; and they are earnestly advised to feed upon such literary productions as the life of St. Aloysius ['the patron of youth!'] of whom it is on record that he never looked his own mother in the face, because of his surpassing purity. Hence the profound distrust of the young people, for anything in the line of literature or education having the official stamp of their Church."

ROMAN CATHOLIC ILLITERACY IN THE UNITED STATES.

The inevitable result of this Church, upon a nation's intelligence, is that of illiteracy proportionate to her influence and control. According to the *Dublin Review*, the great Roman Catholic quarterly, the Church has made a miserable failure of University education in Ireland. As to what the Church does in common education in Ireland we can judge by the thousands of Irishmen in every large city in this land. Seventy thousand Italians came to the United States in 1893, and fifty thousand of them could not read or write. And yet education has progressed greatly in that country

during the last twenty years, because of the growing power of the State in affairs of education. When the Church absolutely controlled education in Italy, eighty out of a hundred were utterly illiterate.

Roman Catholic illiteracy in America is an ugly fact. It must be overcome. It can only be overcome by stopping Roman Catholic illiterate immigration, and forcing Roman Catholic youth, now in this country, into the public schools. And this should be done no matter what priest, bishop, or Pope may say. The whole hierarchical machine of the Papacy had better be destroyed, than to carry this process of lowering our educational standing, before the nations of the earth, any further.

TO THE DUTCH MARTYR PATRIOTS.

"Stand! the ground's your own, my braves!
Will ye give it up to slaves?
Will ye look for greener graves?
Hope ye mercy still?
What's the mercy despots feel?
Hear it in that battle-peal!
Read it on yon bristling steel!
Ask it—ye who will.

Fear ye foes who kill for hire?
Will ye to your homes retire?
Look behind you!—they're afire!
And before you see
Who have done it!—From the vale
On they come!—And will ye quail?
Leaden rain and iron hail
Let their welcome be!

"In the God of battles trust!
Die we may,—and die we must;
But O, where can dust to dust
Be consigned so well,
As where Heaven its dews shall shed
On the martyred patriot's bed,
And the racks shall raise their heads,
Of his deeds to tell!"

French court, and all of which was a part of the Romish scheme pertaining to the overthrow of Protestantism, Mary of Lorraine, the widow of James V., and belonging to the famous Guise-Lorraine family of France which we have already described, was queen-regent of Scotland. She was all that might be expected of her family. She made promises, but to break them; and enacted the most solemn covenants with her nobles, but to ignore them. While Knox was preaching in Geneva, she ordered the Protestant preachers to trial. It was a vicious, cowardly trick, for which she was not alone guilty. As is seen, the bishops were back of her orders for these trials of heresy. When her order reached Chalmers of Gadgirth there was a rebound. He took it, and followed by his people, he entered the council chamber of the queen-regent, as she sat surrounded by her bishops. Shaking the paper in her face he said: "Madame, we know this proclamation is a device of the bishops and that bastard [the primate of St. Andrews] that sits at your side. We vow to God that we will make a day of it." And they did. And this French woman trembled as these men buckled on their steel bonnets in her presence, and thereby intimated what their answer would be if her persecutions continued to apologize with falsehoods. She had witnessed no such scenes in the stormiest hours she had known in the French court. After the Protestant leaders had been carried off in the French galleys the Papal party had things their own way, and speedily put down the reform movement, or rather, drove it into a retreat. The archbishop of St. Andrews was in practical control of the crown. The engagement of the young Mary to the heir of the English throne was broken off, through the intrigues of the cardinal and the cunning Mary of Guise, as it was seen that such a marriage would ultimate in the

union of the kingdoms, and make both Protestant. To maintain their seeming victory, the cardinal and bishops set about a pretension of reform. Great noise was made of the improvement of the morals and intelligence of the clergy. Provision was made by which clergy living with concubines were to be fined their whole income for three months, and that the priests should not have their own children living in their own homes; it was also ordered that the bishops should preach at least four times a year, unless lawfully hindered. The execution of these decrees was entrusted to the very persons who were concerned in keeping up the vices, so instead of any corrections, these acts of council only served to publish to the world the abuses of the Church. The immorality of monks and bishops grew apace.

John Knox had quietly returned to Scotland, and was secretly meeting his friends of the Reformation, giving them encouragement and preaching the Word to those invited in. As might have been expected, it soon became known that he was in the country. He was ordered to Edinboro to give answer to the charges against him. He replied he would attend. The cardinal was uncertain of the result, and knowing the ignorance of his men to meet one of the ability of Knox, he withdrew the arrangement for the meeting, and Knox never had the chance he coveted. He received a call to the Church at Geneva, and at once left the country, feeling the hour was not yet ripe for the blow to be given in Scotland.

DEEPEST PLOT OF THE SIXTEENTH CENTURY.

The deepest plot of the sixteenth century, if not of all the centuries, for the general massacre of millions of people is now to be uncovered. In the revelation of this con-

spiracy, let it be known that all those who had anything to do with it, were heart and hand in with the Papacy; that the purpose was to destroy, not in one country, but in all countries, all who held to the Protestant faith; to build up a great Papal empire, so powerful and compact that it would be utterly impossible to again encroach upon the rule and will of the Roman Church. It seems most intelligent that the murder of the Huguenots in France, and the slaughter in Holland, under Alva, was indeed a part of this scheme. This is the most reasonable conclusion of those furious outbreaks of cruelty, under the auspices of those who were accessory to the Papal plot in Scotland.

WHO INVENTED THE CONSPIRACY?

Mary of Guise is still the queen-regent in Scotland. She is the mother of the youthful Mary, who soon is to be Queen of Scots, and who at this time is in France under Papal training and direction. If Mary of Guise trembled before the rebuke of Chalmers, she fairly sank with fright when she learned that Knox knew of her deep, dark work of diplomacy, hatched in France, endorsed by the Pope, for the overthrow of the Protestant civilizations of Europe. Her own child, Mary Stuart, beautiful in form and face, and voice and manner, was soon to be the Scotch queen, and is now made the fatal link that is to bind Scotland to France and the Papacy. Whose idea this first was, is never to be known; but it matured in the breast of this woman, in whose veins ran the blood of a dozen generations of Popish corruption and cunning. The conspiracy was the most ingenious and far-reaching ever laid for the destruction of the Protestant religion. It was a gigantic undertaking, designed to make all Europe Papal, overturn the govern-

ments favorable to Protestant reform, and involved the assassination of two or three million people. The best way to execute this plot, was the daily study of Mary of Guise, as she played the traitor-regent of Scotland. Her spies were operating at the court of almost every throne in Europe, and she was aided by the craft and intrigue of all the Papal diplomats.

WHO KNEW OF IT?

Charles IX. of France, and his fiendish mother, Catherine de Medicis; the cardinal of Lorraine, head of the Roman Church in France; the Duke of Alva, the most heartless general of all the Papal armies for many a century; Philip II., of Spain, most willing ally of the Court of Rome; and the Pope, always ready for any crime, or fraud to advance his interests—all these, and no doubt others not known, were deep in the spirit and designs of this plot, believed in it, and worked for it.

WHAT IT INVOLVED.

This shameful design upon the peace and integrity of the nations of Europe involved the following extensive and awful program: A league was to be formed of Scotland, France and Spain; the crown of Scotland was to be settled upon a French prince, a child of the Papacy, and a half imbecile, between whom and the Princess Mary of Scotland there was to be a marriage, so that in Mary Stuart, Queen of Scotland, and her husband, Francis II. King of France, the two kingdoms would be united; a federation of the armies of the three realms was to be made; this was to be followed by the invasion of England; then was to be accomplished the dethronement of the Protestant Queen Elizabeth, and the transfer of her crown to some Papal ruler.

It was a plot most cruel, most criminal, awful in its intention of wholesale murder, cunning in arrangement, skillful in manipulation, and hellish in purpose. Every supposed emergency was provided for, and the mighty conspiracy of wrong was far on its way when it was discovered. This much was already accomplished. The princess, Mary Stuart, was married to Francis, heir to the French throne: the two kingdoms were uniting under one policy and religion: Mary of Guise, by the diplomacy of the Roman bishops in Scotland, had been made regent, instead of the Earl of Arran, who was forced to resign in her favor; Mary of Guise, by her strategy, induced the nobles to bind the nation to a union with France; and under a pretext of making a demonstration against the English, she gained their consent to mobilize the French army in Scotland; the French troops were already encamped on the Scottish moors, when the whole scheme was laid open to the astonished eyes of Europe, and the nations were dumfounded.

The remarkable cunning of Mary of Guise had admitted a strange duplicity at one point. She had not anticipated, and hence had not prepared to meet, three emergencies—the direct hand of God, an over-ruling Providence, and the interference of John Knox.

DECEPTION OF MARY OF GUISE–LORRAINE.

The abominable queen-regent had courted the Protestant nobles, in order to gain their assent to the alliance of their daughter and Francis of France, and later to secure their consent to have a French army to land on Scottish soil. She promised them protection from the clergy, and the favor of the crown. Papal rulers are always ready in promising, and slow in keeping promises. When they remonstrated with her, she unblushingly told them "that it be-

came not subjects to burden their princes with promises, farther than they pleased to keep them." In this duplicity she was urged by her brothers, beyond reasonable doubt. These were the princes of Lorraine, in France. It would be in perfect keeping with their course if they had been the instigating party.

THE MASK THROWN OFF.

When Mary finally threw off the mask, the nobles saw the gulf into which she had about precipitated them. When she began to murder the Protestants, with her French troops, the scales fell from their eyes, and they saw something of her hidden plans. While she was fuming over their merciless rebuke, John Knox suddenly appeared from his exile in Europe, landed at Leith, entered Edinboro, hurried to Dundee, pulled up at Perth, unlumbered his guns of eloquence and power, and went to work to bombard the enemy with the most furious fusilade of logic, learning and truth. The Papal clergy were fairly stupefied with amazement. Mary was irrecoverably discomfited, and before she had time to change her plan to meet the new conditions, Knox had organized the whole Reformation in Scotland, aroused the nobles, recharged public opinion, and saw the French troops marching away.

As Knox went on preaching, the people began to tear down the monasteries, tumbling pictures, images and relics out of the church windows at the same time.

POPERY TURNED OUT OF DOORS.

The destruction of the Scotch ecclesiastical structures is to be deplored on the one side, and rather approved on the other. It is to be regretted that any piece of human labor should be destroyed, and many of the old Scotch monaster-

ies were fine old piles, and if standing now would add greatly to the wealth of Scottish antiquity; but it is very conclusive that nothing so impressed the Papal party with the determination of the reformers to make a clean work of reform, as the way in which they knocked to pieces their cloisters and tore out the pictures and images of the churches. The beginning of this was when Knox preached a sermon on the mass. At the close a priest, in pure aggravation, uncovered an altar, and began to say mass. It was too much for Scottish endurance. A young man called out: "This is intolerable, that when God by his Word hath thrown down idolatry, we shall stand and see it used in despite." The priest gave him a blow. Rome that day struck herself. The blow of the priest rebounded, and ceased not until images, altars and monasteries all over the kingdom were mostly demolished. Before the priest could save his altar the congregation was at work, tearing down and destroying altars, images and ornaments to the last vestige. The multitude then fell upon the monasteries of Gray Friars, Black Friars, the charterhouse, in such a way that in ten days the walls alone remained. In a time incredibly short, most of the monasteries and churches in the country were despoiled of altars, images and monuments. Among those almost totally demolished were those of the capital. In less than two weeks monkery was overthrown, and it never got to its feet again in Scotland; and Popery was practically turned out of doors, though it hung about to persecute and kill in its dying days.

THE QUEEN-REGENT A MINION OF THE PAPAL COURT.

The Protestants were now remembering that if they wanted liberty and religious rights, they must unseat the infamous Mary of Guise from the regency. They remembered that

during the reign of her husband, James V., the Romish clergy had worked through the throne for their extermination. They remembered the day when the bishops presented a list of several hundred to the king, who was told these possessed great wealth, and by slaying them, and declaring their estates forfeited, he could mightily enrich his crown. And they, too, remembered that up to the end of the king's life the power of the Papacy grew. And now it was quite evident that all the professions of attachment made by his widow, Mary of Guise, since she was regent, were a delusion and a snare for the cause of liberty and Protestantism. In the regency of Scotland, as Margaret in the regency of Holland, she was but a minion of the Papal court. Devotees of the Pope are never in a situation to serve their subjects. The house of Lorraine must be rebuked. Mary must surrender the regency in the interest of the country. The nobles were convinced that the plans of Mary were for the overthrow of their cause, and they passed a bill of suspension, and she had to retire from the rule of Scotland.

The Reformation was now being sustained by a higher conception of liberty and right, and by a deeper conviction of personal, moral responsibility. The cause was full of hope; the end was sure. Many a dark day is yet to come, but the promise of the end is felt to be secure, and from this hour there is no retreat. Through danger, suffering and death the work is pushed right forward, and at every blow Rome sees that her defeat is coming nearer and nearer, and she grows, accordingly, bitter and bigoted. Rome is nowhere so near a child, as when she is about to fall. When she foresees that she is to be overthrown she becomes possessed with something of a spirit of revenge, and seeks to be as revengeful, and to cause as much suffering as it

within her power. In this way does she present to the world the heart of the Savior. By these fruits shall she be known and judged.

MARY THE BEAUTIFUL ON THE THRONE.

Then came Mary, the beautiful, to the throne. Mary Stuart, daughter of Mary of Guise and James V., king of Scotland, who was destined to become the most famous of the long list of Scottish sovereigns, was born in the palace of Linlithgow, seven days before the death of her father.

Her early childhood was spent in seclusion in Scotland, from whence she was removed to France. Here she was educated in Roman convents, trained in Jesuit qualities in the homes of her uncles, the Cardinal of Lorraine and the Duke of Guise, and schooled in French nunneries at the impious and immoral court of Paris.

Shortly after the nobles and barons had solemnly removed her mother from the regency she had died; this was followed in a few months by the death of Francis II., and Mary Stuart, in losing both her mother and husband, might have read an ill omen to the cause of the Papacy in Scotland. The death of her husband had removed whatever chance there might have been for a union of the thrones of the two countries in the interest of the Roman Church

After a number of consultations with her brother, the prior of St. Andrews, Mary concluded to return to her native country. It was a few months after the death of her husband that she embarked for the home of her ancestors. The people of all classes gave her a royal welcome. Her reception was most flattering, and the country was ready to give her a loving trial. At the time the nobles and barons were considering the removal of the regent, John Knox, who had been asked to advise them as to the rightness of

their course, counseled them that whatever act of dismissal they might pass against the regent, it must not mitigate against their rightful rulers, Francis and Mary Stuart. The counsel of Knox was now being taken, and the people gave the young Queen of Scots a most enthusiastic welcome.

Because of this willingness of the nation to receive her, Mary might have had a happy and peaceful reign. But two things stood in the way: the French court life not only embellished the beauty and made more graceful the manners of Mary, but had made her accustomed to a fulsome praise to her personal charms, and given her a taste of royal prerogative most gratifying to her pride and ambition. Then, too, she had come back with that peculiar fickleness, which was the result of her Papal training.

TREACHERY OF THE QUEEN.

Though Mary was received in love by the Scotch, when she came to the throne she soon betrayed their love by her treachery, and lost their respect by her false dealing and French morals. Knox had many a tilt with her. He charged her with low views of integrity and Jesuit cunning, while he rebuked her for her loose conception of duty, and heavily scored her for her frivolity and ungodliness. When she showed the least injustice to the Protestants he brought all Europe to attention, as he mercilessly rebuked her in his preaching. In a private interview with her, he said: "Your will is no reason to us; we prefer the law of God to the wish of the Queen of Scotland."

The beautiful and accomplished queen turned upon him in one day, her smiles, her tears, and her threats. He was only moved to say, that he wondered what men should say, that at that time of day he was away from his books, and

waiting on the court, and he left the palace with a merry countenance; and as he did so he heard a Papal attendant say: "He is not afraid."

THE PAPAL LEAGUE EXTENDED TO SCOTLAND.

Again the clouds gather, and a danger the Protestant leaders had feared was suddenly to befall them. The queen was in secret negotiations with the Papal leaders in France, and a move was to be made to reinstate the Roman religion in the state, and overthrow the Protestant nobles. Friars were employed to officiate at Holyrood palace. The Catholic League of France, organized to wrest France from the Huguenot power, broadens the scope of its work, and made an attempt to combine the Roman Catholic rulers of Europe in a concerted move against the Protestants. Early in 1566 a special messenger appeared at the Court of Mary, from the Cardinal of Lorraine, with a copy of the Catholic League for extirpating the Protestants. The instructions of the Cardinal of Lorraine were, that the queen should set her hand and approval to this instrument. Mary did not scruple. Up to this time she had shown a little disposition to be tolerant to the banished Protestants. By the arrival of this embassy from the Papal leader in France, the door was shut. The Popish ecclesiastics were rapidly restored to power, and the Protestant officials about the court were dismissed and persecuted. A war of extermination seemed imminent, when the scheme was blasted by the cruel assassination of Rizzio, the Italian confident of the queen, and the chief instigator of the measures against the Protestants. He was slain in a secret passage way leading into the queen's apartments, from which he was dragged, with the queen a witness. The deed was the result of the jealousy and hatred of the queen's husband, Lord Darnley. It was a stroke

of private revenge that he fell under ; but it was regarded as a deliberation against the Roman Catholics. The Papal agents, and the hangers on about the court were greatly alarmed, and fled from the palace.

MURDER OF LORD DARNLEY.

The queen left Holyrood, retired to Dunbar Castle, collected an army, marched upon Edinboro, and flew into a passion, which passed away in mere pretension. Her affection for her husband had long cooled, if it ever existed, and by the murder of Rizzio, her feelings towards him were turned into loathing and hatred. Soon she gave birth to a child ; but the advent of an heir to the throne made no amends in their personal relations, and when her child was baptized she did not permit him to be present. Disrespect drove Lord Darnley from the palace entirely, and he was not to return. The queen was easily enticed into improper relations by her Papal advisers. She began to play with matrimonial intrigue with the Earl of Bothwell. Her favor for him was open, and highly flavored with honors. She gave the whole administration of public affairs into his hands, and treated him with marked affection. The queen and this earl were badly mixed up in the plot to murder her former husband. Darnley, the poor wretch, was enticed to a solitary house in the extremity of Edinboro, and during the night of February 10th, 1567, his life was destroyed by an explosion of gunpowder, which had been laid beneath the house.

There is no reasonable doubt but Bothwell was the contriver and the active agent in this murder ; and it is equally settled, by the actions of the queen, that she was a party to it, at least so far as her knowledge and approval made

her accessory. This deed marks one of the darkest days of her life. Her conscience was of the pliable, Papal kind, and did not at the time seem to disturb her much; but the dark complications which thickened about her from this day on, moved steadily towards the last, sad act in her dramatic life.

THE QUEEN RESIGNS—EARL OF MURRAY REGENT.

In rapid and painful succession the tragic events move out from this infamous murder. The nobility combine to revenge the death of Darnley, and preserve the infant prince; the queen soon marries Bothwell, the assassin; speedily he is forced into flight for very safety; Mary then surrenders, is imprisoned, resigns the government; the infant prince is declared the king, and the Earl of Murray is appointed as regent, during the king's minority; the queen is confined in the castle of Lochleven. The Duke of Chastelherault came from France, with large contributions of money, made by the Popish princes of Europe in aid of the Papacy in Scotland. He entered the country as a lieutenant of the queen. An insurrection was prevented by the watchfulness of the regent Murray. Then the resolution was formed to remove Murray from all possibility of further interfering in the Papal plans for Scotland. It was in 1568 that two persons were employed to assassinate him; but the design was frustrated by early discovery. This did not prevent a second attempt. A nephew of the archbishop of St. Andrews undertook the task next; and he was incited to it by the Papal party. He deliberately followed Murray from place to place, to Glasgow, to Sterling, to Linlithgow, and finding an opportunity, shot him down, and he died the same evening, rejoicing that he had been len-

ient even with his enemies who had executed the deed. The house, in which the murderer concealed himself, belonged to the archbishop of St. Andrew, who acknowledged that he was privy and accessory to the deed; the horse on which the murderer escaped belonged to an abbot of Arbroath, by name of Hamilton, to whom the assassin quickly rode, upon perpetrating the deed, and who received him "with great applause."

WHY THE ARCHBISHOP WANTED HIM ASSASSINATED.

There is no just reason for the Popish intrigue to take the life of Murray, except that he was not willing to be their agent. He was in accord with the Protestant cause; but he was as just with the Roman Catholics as with the Protestants, and was entirely devoid of that bitterness of feeling which characterized both sides to too great a degree. He performed the duties of the regency for the country's good, and gave no disposition to feed his ambition with any desire for supremacy. He maintained the laws and authority of the realm with just regard for all classes, and always tempered his acts of decision with mercy. He often sat in the courts of justice, and exerted his good offices to the welfare of all parties. His family circle was more like a church than a court. Not a profane or lewd word was heard; while the Bible was read at table, after dinner and supper, with instructions thereon. In all its dealings with the world the Roman Church acts upon the principle that the end justifies the means; and it is as quick to act in assassination of wholly good and just men, as to murder the more extreme in opposition to the Popes. Rome at work in the political field is foul of heart and base of principle. The most corrupting and criminal factors at work in any

government, from the town council up to the national Congress, are those which are under her fostering care. It may be the Pope; it may be the crafty priest; it may be the corrupt bishop; it may be the Papal legate; it may be the Jesuit; but whichever, it is Rome.

PRIESTS INSTIGATE REBELLION.

The queen is liberated from prison by the help of the Roman Catholics. The attempt to restore her by force of rebellion fails, and she is compelled to flee. She resolves to entrust herself to her cousin Elizabeth, goes to England, and is imprisoned. It is beyond all discovery to find a satisfactory reason for this course, when she might have gone to France, which country was mostly responsible for her misfortunes. This is one of the most unaccountable of her many strange freaks.

WHAT LED TO THE QUEEN'S DEATH.

For almost twenty years she lingers in the English prison, where she was confined by direction of the English queen.

The Papacy was done for in Scotland. The parliament of 1560 declared an act to abolish the Papal jurisdiction in the realm. This gave legal standing to what had already been accomplished in fact. But in spite of this law of parliament, and the disestablishment of the Papacy as carried out in the administration of affairs, the Pope and his agents, all through the last troubled years of Mary, and after her abdication of the throne, and through her imprisonment in England, kept up their evil plans for the restoration of the Papacy, and the consequent return of Papal power and oppression. And finally these Popish hatchings of crime led to Mary's death.

It was a phantom of hope pursued by Catholic Europe for years, that England was to be brought back to the Papacy through Mary Stuart. All the plots for the assassination of Queen Elizabeth, and these were many, all of the plots for the overthrow of the Protestantism of England, and these were many, were considered with Mary Stuart as a known quantity. The frequency of these conspiracies, and the fear that the effort would yet succeed, forced her advisers to urge Elizabeth to bring Mary to trial and execution.

DAMAGING JESUIT AUTHORITY.

According to the Jesuit Stevenson, Mary and her secretaries were led to correspond with the conspirators, though it should be said that when her letters were produced against her, she denied their authenticity. The trial followed at Fortheringay Castle, and, with one exception, they found Mary guilty.

The Roman Catholic party controlled nearly all the northern section of Scotland. They were both discomfited and enraged. They knew that Philip II. was engaged in prodigious preparations to invade England. The English people had given shelter and aid to the persecuted Protestants in Flanders—persecuted by Philip. This made England still more odious to Spain. Then, too, according to Stevenson, whose confessions we find so valuable, it was also "intended to hurl Queen Elizabeth from the throne, and restore the Catholic religion in England."

Several times a Papal invasion of England had been conceived. The Duke of Alva, then Don John of Austria, then the Duke of Guise, and more recently the Marquis de Santa Cruz, was, each one, to have tried it. The plans were

much alike as to intentions. They all contemplated that the house of Guise was to take a leading part; Elizabeth was to be murdered, the Roman Catholics were to be restored, Mary Stuart was to be made queen of England, Papal authority was to be again returned; Scotland and Holland, and probably Germany, were to be returned to the Papal allegiance.

It was finally brought to the consideration of Philip II. in a way to induce him to try it. Philip of Spain was the secular head of the Catholic world, at a time when the nations were drifting from the idea of the temporal power of the Pope. He had to give countenance to all the Papal intrigues looking to the overthrow of Protestant England, including, as most of them did, the assassination of the queen.

ACCORDING TO PAPAL MORALS MURDER IS RIGHT.

To kill those who opposed the Papacy was thought right. Admiral Coligny was shot by an assassin, with the approval of the Romish Church. William of Orange was murdered, and in the Roman Catholic interest, and with the approval of Philip. Henri Quartre was murdered in the Papal interest. And any one could do the same with the English queen, and have the approval of the Pope, and the consent of Philip.

The preparations in Spain to give a blow to England, met a response among the Roman Catholics in Scotland. They welcomed the Spanish invasion, opened up communications, abetted the enterprise, took up arms. They had representatives under Lord Maxwell in Spain. Upon their return an armed force immediately proceeded to subdue the west coast, and open a door for the landing of the Spanish Armada, if it be found advantageous to do so.

The invasion was aided in England by the Jesuits, many of whom were educated at Oxford, and hated the Protestants with a perfect frenzy.

THE SPANISH ARMADA.

The ports of Spain, Italy, Portugal, and all the maritime provinces of Spain, had long resounded with the noise of the preparations. When completed, the armament was the most powerful which has set sail in modern times, perhaps in all times. Roman Catholic soldiers had collected from every corner of the world: Spanish and Italian, French and Irish, German and Swiss, and even Portugese; though the latter country was most indifferent, as it had just been added to the Spanish domain by force, and the wound was yet raw. These were trained men, too, both those of the troop and the marines. When the great Armada was finally put under sail it consisted of one hundred and thirty-one great war ships, thirty small ships, nearly twenty thousand marines, over eight thousand sailors, more than two thousand slaves, and over twenty-six thousand cannon. The sailors were those who had been trained under the experienced Santa Cruz, and there were none better in the world. In addition to this equipment, the Duke of Parma had gathered an army of thirty thousand men in Flanders, and awaited the Armada to protect the ships as they effected a passage of the channel. A regiment of priests accompanied the Armada to keep alive the Catholic enthusiasm; there being one hundred and eighty priests and monks, to but eighty-five surgeons, including assistants, in the whole fleet. It was provisioned to feed forty thousand men for six months.

The Protestants of Europe looked upon this enterprise as the critical event, which was to decide the fate of the Reformation.

THE CRISIS OF THE WHOLE CONFLICT HAD COME.

The Armada was intended by Philip II. not only to restore the Papal authority in England, but extend the Spanish dominion up the Thames; and the Pope, looking beyond this, expected to see his rule made once more co-extensive with all thrones and empires.

No move of Papal Europe ever created such consternation. There was fear, bustle and hurry in every English home, and the nation began herculean efforts. It was felt that the crisis of the whole conflict was at hand.

If the Armada had proven successful, France was to strike, Scotland was sure to do the same, Holland was engaged in what seemed to be a death struggle herself; her great William had fallen under the shot of the hired assassin of Philip. Had the Armada attained its end as proposed by the Papal conspirators, Spain, the Papacy, and the Latin race would have triumphed in both the old world and the new. It was truly a momentous hour in human history. Ages hung on the hinges of that move. Which way would it swing?

England's Protestant Queen only had eighty ships with which to oppose the Armada. But the English people who stood for liberty and progress rose to the situation, and made stupendous preparations to prevent a landing; and in this many Roman Catholics united, so unwelcome was the prospect of a renewal of the Papal rule in that country.

DECLARED INTENTION OF THE EXPEDITION.

But the defeat of the Invincible Armada, as it was called, was the most complete and humiliating on record. The sailing orders of the commander read that the object of the expendition was to recover countries to the Church "now oppressed by the enemies of the faith." The Pope had contributed money; the prayers of innumerable priests had been ascending for more than a year for the attainment of the plan; mass had been said at more than twice fifty-thousand altars for the triumph of the Lord to attend it. But Providence was not once more to be found on the side of the heaviest battalions. From the very day of sailing the fleet met with disaster, and misfortune hovered about like a nightmare. When the first contest came the fleet had swung around a neck of land, like a great crescent moon, with a distance of seven miles between the horns. The English admirals fell upon this crescent wall of ships with a heavy fire, and soon gained a victory. Almost daily the Armada battled, first with the English ships, and then with the terrific storms of the English channel. When the final contest came the Spanish fleet fought with desperate bravery. Not a ship struck her colors. Men stood at the guns until the powder was all gone. In half the ships not a single round of powder remained, and with the rise of the wind the fleet put off to sea, only to meet with a still worse defeat from the winds. The greatest destruction came to the Armada in Sligo Bay, where a succession of violent storms scattered, and almost entirely destroyed, the fleet.

HOW THE KING REGARDED THE DEFEAT.

The army in Flanders, under Parma, had not attempted the passage of the channel. So the whole measure was as

stupendous a failure as the undertaking was vast and imposing. The whole history of civilization has been thrown into new and grander channels because of the defeat and destruction of the Invincible Spanish Armada. It was the clearest indication which the Papacy had yet had, that Providence was on the side of the Protestant nations. Philip II. so regarded the issue.

NEW JESUIT PLOT.

Heavy as this blow was, it did not quiet the Papal party in Scotland. The Roman Catholics in that country did not suffer so greatly by the Armada failure, as they had furnished counsel rather than the sinews of war. A small force had been raised on the west coast, but was not required. But now the Catholic party projected a new plot for the overthrow of the Protestants in Scotland and England. They renewed their intercourse with Spain. The Roman Catholic nobles sent an agent to the king, promising that they would give all help in their power, if he would make an attempt of some kind upon the Queen of England; or if he preferred, they would themselves open the war upon her in the interest of the Church, if he would send them aid. This agent was Ker, who was seized, and made such damaging disclosures as to implicate nearly all the leading Roman Catholic nobles of the realm. Thirteen of the nobles at this time were Catholics, mostly those of the north. This plot was discovered in time to prevent another war for extermination being attempted against the Protestants.

CIVIL WAR COMES FROM PAPAL INTRIGUE.

The next step was a plot with the Pope himself. James VI. sent the Roman Catholic diplomats, Gordon and Crichton, secretly to Rome for the purpose of laying the whole

matter before the Pope, and arranging a final plan for restoring the Church to power. These agents returned from their mission with a special legate, the cunning and crafty Sampiretti, who bore the sum of forty thousand ducats from the Pope, who further promised a monthly allowance of ten thousand ducats. As the party landed at Aberdeen, July 6th, 1594, the legate was seized, with the important documents in his possession. At this James became frightened, and to turn suspicion from himself he turned against the Catholic nobles, and the scheme again failed, though civil war followed, and the great distress which was experienced must be accredited to that unholy Papal intrigue against the nation.

JESUITS DECLARED TRAITORS.

It was seen that the Jesuits were at the bottom of these conspiracies, and a bill was passed parliament declaring all Jesuits and Semanarists to be traitors and rebels, subject to the penalties of high treason, and those who associated with them were considered traitors.

Still the Jesuits hung about the court, and schemed for the re-establishment of the Papacy. James had married a Protestant lady—Anne of Denmark. But Papal diplomacy was not baffled. A Jesuit priest, Abercromby, was worked into the palace, and lived there for two years. During this time the queen spent an hour every morning in his apartment, receiving instruction and giving her confession, which included even private talks between herself and her husband; and partaking of the sacrament. This priest gradually induced her to have none but Roman Catholic ladies in the court. This led to the daughter of the king

being brought up wholly in Papal associations. And the king was led to dispatch secret Roman agents to all the Catholic courts of Europe. And this is to make it clear to us that the Roman Catholic courts were still banded, and were negotiating for the overthrow of the Protestant nations.

If these reflections seem severe, let it be known that they are all revealed in the confessions of the Jesuit, Stevenson, and by the letters of the Jesuit spies in Scotland, written to the Pope and to the general of the Jesuit order, Aquaviva.

PAPACY PERMANENTLY OVERTHROWN.

But the Papacy was done for in Scotland. It lingered to form evil plots, and devise crimes against the well-being of the country, and the established order of things; but in spite of the Jesuit intrigues and Popish interference, the Protestantism of the land was perhaps better and more firmly secured than in any other of the nations. The beneficent influence upon the world, of the higher moral and intellectual impulse of Scotch civilization, has not been paralleled by that of any other country; while the Scotch influence upon educational institutions, and the contribution of Scotland to the ranks of illustrious men, have been most remarkable. In the sixteenth century already Scotland brings forth the intellectual giants of Europe. The Scotch Reformation invaded the university, as well as the pulpit and the home. The Reformation in that land upheld scholarship, even with piety. The early Scotch Book of Discipline of the Reformed Church in Scotland contains a most thorough system of education. Education was looked upon as a religious duty, which they owed to God, as well as to themselves.

OUR CIVIL AND RELIGIOUS LIBERTIES ADVANCED.

Our civil and religious liberties have received incalculable benefits from the Scotch war upon the Papacy; while the moral progress of the nation has been aided by those stout-hearted reformers to a most prodigious extent. As we think of them, meeting on the dark morasses, in the forests and among the hills, drinking peat water, and sleeping on heather, we are reminded of the times of Israel's prophets; of Moses wandering about the foot of the mountain, which he is to climb in a mission to the fire-girt foot of God; of Elijah in the cave listening to the mighty wind, the earthquake and the fire-chariots which go before the Lord; of Ezekiel, astonished on the banks of the Chebar, or gazing on the valley of dry bones; of John the Baptist, feeding on locusts and wild honey in the lone wilderness, and clad in garments of camel's hair. They were the progenitors of mighty men and women in all lines of heroic effort and courageous action.

Let it be pondered upon, that it was mostly the reverent treatment of the Bible in the Reformation that made the very tone and fibre of that great national uplift. Truly, the "Holy Bible, Book Divine," has been just such an inspiration to Scotland, such a solace to her poor, and such a foundation to her characteristic of dominant intellectual power, as is portrayed in the picture drawn by Burns, in "The Cotter's Saturday Night:"

> "The cheerfu' supper done wi' serious face,
> They, round the ingle, form a circle wide;
> The sire turns o'er, wi' patriarchal grace,
> The big ha'-Bible, ance his father's pride:
> His bonnet rev'rently is laid aside,
> His lyart haffets wearing thin and bare;
> Those strains that once did sweet in Zion glide,
> He wales a portion with judicious care;
> And 'Let us worship God,' he says, with solemn air."

UNPAID DEBT TO SCOTCH PATRIOTS.

"Patriots have toiled, and in their country's cause
Bled nobly; and their deeds, as they deserve,
Receive proud recompense.
But fairer wreaths are due, though never paid,
To those who, posted at the shrine of Truth,
Have fallen in her defence,—
Yet few remember them.
With their names
No bard embalms and sanctifies his song;
And history, so warm on meaner themes,
Is cold on this. She execrates, indeed,
The tyranny that doomed them to the fire,
But gives the glorious sufferers little praise."

Is the Roman Church organized to overthrow free institutions?

In every Roman institution in America, atoms are amassing, insensible particles are combining and assembling for that mighty power at Rome, who seeks to scourge us and take away our nation.

Anna Ella Carroll.

(Daughter of the Roman Catholic Gov. Carroll, Md.)

PART XIII.

PLOTS TO MURDER—CONSPIRACIES AGAINST ENGLAND—PAPAL WOMANHOOD.

The attempt to unite the crowns of Scotland and France was made under Papal advisement. Early in the sixteenth century the Papacy girded its loins for a desperate conflict. Parliaments, councils and thrones were drawn into the vortex. One of the first acts of James V., in coming to the throne of Scotland, was to write a letter to the Pope, assuring him of his affection and allegiance. He was a boy of twelve years or less, so this act was under Papal direction of bishop or cardinal. When James was twenty-four, he went to France to marry Madeleine, daughter of Francis I., King of France. This was an arrangement of the Church. The king had sent Cardinal Beaton several times to France as ambassador, and at one time he was instructed to devise the best way to unite the two countries in Papal bonds. About this time some sort of a coalition was formed between Francis I. and Charles V., of Germany. It was a Papal matter. And it was intended to accomplish an invasion of England. It was through Beaton that the marriage was arranged between James and Madeleine.

The Pope's nuncio at Paris advised him to sanction the marriage, as happy results would naturally follow. The English ambassador complained to the Papal nuncio, as he foresaw certain troubles for the nations. At the nuptials a letter of approval and blessing was presented from Pope Paul.

ROMAN DIPLOMACY AND ROYAL MARRIAGES.

This was in midwinter. Before midsummer the frail woman from sunny France lay in Holyrood royal churchyard. The next spring James made another Papal match; this time marrying Mary of Guise, who was also a French woman. This match was also arranged by the Scotch Archbishop Beaton, who had had his hand in the former marriage of his king. Stephenson, the Jesuit author, testifies that this alliance, more than the other, was in the interest of the Papacy and France.

THE ARCHBISHOP PRESENTS A FORGED WILL.

Disheartened by the defeat of his army, off Solway Moss, King James dies, December 14, 1542. His reign was made miserable for himself, and unhappy for his country, because of the excessive influence of Beaton, who was the willing tool of France and the Papacy. He induced James to allow the Romish clergy to nominate the Lord Chief Justice, before whom the nobles, who read the Bible and argued against the Pope, should be tried, and have their property confiscated. It was a complete domination of the ecclesiastical power over the government. Several days before the death of James V., his daughter Mary was born in Linlithgow Palace. The Roman intermeddlers at once began the policy of control, which was to bring blood and wars to the

nations, and finally bring Mary Stuart, most beautiful of Scottish queens, to the block. Upon the death of her father, the king, the Earl of Arran, by constitutional right, was acknowledged generally as regent, and as having in custody the young queen. But Archbishop Beaton immediately called an ecclesiastical council at St. Andrews, which decided to unseat the Earl, maintain at all hazards allegiance to Rome, and control the person of the infant Mary. He presented a forged will of the late king, by which he was to have the guardianship of the child and the government of the realm.

This was successful, and the archbishop, without any constitutional right, and without the assent of the barons, assumed the government, and sent at once an agent to the King of France, asking for aid. And while his agent in France is negotiating for two thousand men, under de Lorgen, a Papal officer of great reputation, he was laying a successful plan to kidnap the child queen.

FIRST DUTY OF PATRIOTISM WITH US.

Here is one of a score of instances, occurring in a single century, where the Papal Church organized a successful conspiracy against the established form of government, and this most treasonable political crime the Papacy has been guilty of in every country on the planet. If there be such a thing as a common morality of patriotism, permeating civilized peoples, standing for the right of constitutional and established laws and liberties, and demanding this right, and able to procure it, it would seem that one of the first evils to which it must attend is this everlasting Papal crime against governments.

A VISIT TO THE APARTMENTS OF MARY STUART.

Well does the writer remember the morning, when first he crossed the threshold of the apartments of Mary Stuart, Queen of Scots. It was a June morning when he turned his back on Edinboro Castle, and walked slowly down Canongate Street, to Holyrood Palace, a mile away. Old Canongate is Scottish history fossilized. Here every tall building, with its winding stairs, armorial bearings, tapestried walls, and crazy roofs, has its tragic story of heroism, romance, and crime. Down this street tramped the followers of Douglas, and marched the courtiers of Queen Mary; James rode up this street to Flodden Field; here Jenny Geddes flung the stool at the priest; up this street came John Knox to his house, after his interview with Mary at Holyrood; here David Hume thought out his opinions on kingcraft and priestcraft; here Burns, the Ayrshire farmer, uncovered his head before the grave of poor Furgesson; down this street, too, daily limped the boy, Walter Scott, peering into every close and lounging at every tavern. At every step is met some ghost of the long ago, and the shadows of centuries fall in grotesque figures over your path. At the very head of Canongate is Holyrood Palace, "a deserted palace where no monarch dwells." Partly built in the sixteenth century by James V., it has locked in its now silent tombs the history of Scottish royalty, from that date until its overthrow. The most interesting portion of the palace is that which contains the apartments of Queen Mary, the loveliest woman of her age, the most unfortunate of her century. Here are her private rooms of oak-finished panels, tapestried walls, a fireplace of antique arabesque work, over which is a painting of Venice, and the queen's bed, with its hangings of crimson damask, with green silk fringes and

tassels. By the side of these historic chambers is the secret staircase, by which the assassins of Rizzio approached the royal rooms; and at its top is the closet, where on the night of the 9th of March, 1566, the unfortunate man was stabbed, as he clung to the queen, and then, torn from her, was hurried from the room, receiving nearly fifty wounds by the daggers of the lords, before he fell at the head of the staircase. Dark stains on the floor yet tell the story of blood and crime. How strange the feelings which overcome one, as he takes a glance at the stone step of the altar, on which Mary knelt the ill-starred night she married Darnley; and then passing out into the court-yard, pauses, in meditation of these awful times, before the grave of Madeleine, the first wife of James V., by whom Scotland's ill-fated destiny, for a period, was tied to Papal France.

One of the most interesting characters of history is this Papal queen, Mary Stuart, whose royal father was as much of a victim, as he was a willing tool, of the Scottish Papacy, and whose mother belonged to a leading family of Papal France, which long dominated in Romish intrigues, conspiracies and crimes in that country. When Mary was five years old she was taken to the Priory on the island of Inchmehome, in whose cloisters she could early begin her Romish training. Her two teachers were, one a priest and the other a prior.

AN AGE OF FRENCH DEBAUCHERY.

When Mary was six years old she was taken to France. How ill a place for the education of the future monarch of Scotland, was the French court and cloister, is understood, if we remember the character of the court at Paris at this time. The morals of the court are shown by the rebuke of a Christian girl, as they were leading her to the stake:

"Sir, had you found me in a brothel, as you find me now in so holy and honorable a company, you would not have used me thus." At this time the women of the French court were profligate and vain, and had acquired complete ascendency in the affairs of the realm, which enabled them, for several reigns, to place and depose ministers, marshals and judges, and to dictate the policy of the empire. It was an age of debauchery. The wits and poets flocked to the court to play in this loose society, and by their writings helped to lower morals, and by unchaste songs and profane epigram turned chastity into prudery. The court life was made up of a mixture of four classes, lewd women, atheistic bishops, servile wits, and scheming Papal courtiers.

The atheism, bigotry, and immorality breeded by this court, began to prepare for the awful revolution which was to come to France in the eighteenth century.

Such was the social and intellectual food, which maddened the brain and inflamed the passionate heart of the beautiful young girl. Her ecclesiastical and political associations were equally bad. She was under her uncles, the Duke of Guise and the Cardinal of Lorraine. These Papal agents were deep in the plot for the extermination of the French Protestants, and had as little sense of honor as they had character, to their motives. They were men whose chief characteristics may be looked for in the fox, the hyena, and the wolf. It was a sorry day for Mary, and Scotland, and almost the whole world, when she fell to their care and training for a period of about eleven years.

Through these years, every kind of debauchery and every form of murder furnished a daily cause for excitement, or subject for jest about the court; whilst Papal intrigues and bigotries were the common topic for conversation at the convent and in the homes of her uncles.

MARRIED TO AN IMBECILE.

Mary was sixteen, and to be married to an imbecile. She was engaged to Francis, the most debauched of the sons of the unprincipled Catherine de Medicis, and heir to the French throne.

INFAMOUS CRIME EXACTED.

Just before her marriage, Mary was induced to do a very infamous thing. The king and her uncles took advantage of her youth and inexperience. She was fairly forced to sign three papers, the design of which was to further bind Scotland to France, and the Papacy. The first of these documents gave to the King of France, and his heirs, the right of succession to the throne of Scotland, in case of her death without giving birth to an heir. And, also included in this paper, she signed away her claim, whatever it might be, to the crown of England. In the second paper she deeded to the French king, from the revenues of Scotland, a million crowns of gold, which the king claimed, to meet his bill for her expenses while she had been in France. By the third paper she deprived herself of all future right to change, or invalidate these documents. What a fraudulent and diabolical measure this was, to be sure. Mary's uncles, the Duke of Guise and the Cardinal of Lorraine, urged these papers upon her favor. It is the testimony of Stephenson that she was completely under them. These documents were signed at Fontaineblau, and then Mary was conducted to Paris for her marriage.

This was celebrated in an open pavilion in front of Notre Dame, April 25, 1558, with pomp and show, quite to the glory of the French people. It was a regal Papal affair, there being present, besides cardinals, legates and archbishops, eighteen bishops and mitred abbots.

SAD RESULT OF PAPAL INTERMEDDLING.

Brilliant, beautiful, inconstant Mary was easily duped, and the King of France, and her husband, soon led her into a foolish act, which was to bring upon her the enmity of Queen Elizabeth of England, but which was intended to be a move in the interest of France, and against the Protestantism of England. Her right to the throne of England rested upon the faintest possible ground and depended upon possibilities so remote as to be hardly supposable; and any sensible person in her situation would have given no thought to such a dream. But upon her marriage with Francis, she was induced to place the arms of England, in conjunction with the crest of Scotland, on her private seal. This was serving notice to all the powers that she had in mind a claim to the throne of England. Poor Mary! had she seen into the future, all the powers of France could not have forced her to perform such an unwise act. By this performance she prepared the way for the speedy beginning of her dark tragedy. When the bishops of the Romish hierarchy in France, by the aid of the king and her husband, led her to make use of the arms of England on her own crest, and induced her to permit herself to be called "Queen of England," they intended that it should mean, that the Protestant Queen Elizabeth was to be regarded as a bastard. And in this, these miserable meddlers furnished the cause for this sad rivalry between the Scotch and English queens, which terminated in the imprisonment of Mary and her death.

Fifteen months after her marriage, Mary's husband ascended the throne of France, under the title of Francis II. The government was now practically given over to the Roman Catholic Cardinal of Lorraine and the Duke of Guise.

The Jesuit Stephenson says: "They ruled almost entirely during Mary's reign, and it was no secret, that a ruling principle with them was intolerance of Protestantism."

In little more than a year Francis II. was dead, and Mary was a widow, and only eighteen, and her sorrows began, which, all through her life, were to be burdened by great troubles, brought upon her wholly by her Popish advisers. She would not even reply to the letters, which came to her from Scotch nobles, without consulting her uncles, whose influence here, as in all her affairs, was noticeable, and in the interest of the Papacy. The Duke of Guise wanted her to marry Don Carlos of Spain, which would have greatly advanced the House of Guise, and promoted the Papal ambitions. Admiral Coligny represented to the English ambassador that he feared the progress had gone too far to be broken off.

THE QUEEN CONFESSES PAPAL POWER OVER HER.

Just before she left the country, in a conversation at St. Germain, with the English ambassador, Mary admits she had followed entirely her uncles and her husband, and King Henry; and because of such counselors she had not treated the Protestant Queen of England right, in the matter of the treaty of Edinboro, and had declared herself Queen of England, and used the arms of England along with her own devise.

The time had arrived for Mary to return to her own country, and become the acting Queen of Scotland. Both the Protestant and Catholic nobles sent deputations to invite her to the throne. Lesly was the commissioned leader on the Roman Catholic side. On the occasion of his interview with her, he took opportunity to excite her to anger

against her Protestant subjects, and tried to persuade her to entirely throw herself upon those who were of her own religion.

After an absence of twelve years, and not yet twenty years old, Mary lands at Leith, on her homeward journey, and proceeds to Edinboro to take the sceptre. All parties and every class gave her a welcome royal. She might have been a ruler most popular, and equally loved, had she taken a different course. But the black art of Jesuit diplomacy had charmed her, and she could not shake it off. An ambassador from the French court appeared in Scotland, and laid before the Roman Catholic nobles a plan for the renewal of the alliance of the two countries, under the protectorate of the Papacy.

DANGER FROM ROMAN CATHOLIC RULERS.

The Roman Catholic nobles at once sought to compel the queen to force the Catholic religion upon all her subjects. They appealed to her uncles in France. And they wrote her that if she should refuse to be guided by them, and render herself subservient to their views, they would organize a formidable party against her. This had the desired effect and Mary was whipped into the policy.

During the Council of Trent, the Pope sent an envoy on a secret mission to Mary. This Papal legate was sent through the Provincial General of the Jesuits, and was himself a Jesuit. It was Nicholas de Gouda. Mary secretly received him, while the court was at church. The services that day were of unusual brevity, and some of the court ministers, returning unexpectedly, were about to usher the English ambassador into the queen's cabinet room, when a female sentinel suddenly pushed the envoy into a private

postern, under the tapestry, else he would have been detected in his clandestine dealings with royalty, and arrested, too, as a foreign intermeddler, from the Pope.

FAMOUS JESUIT INTERVIEW.

According to Stephenson, this de Gouda gives a full report of his experiences in Scotland, in a letter preserved in the Vatican chambers. By this letter we learn that it was rumored in Scotland that a legate was to appear with full powers of a Papal nuncio; that the excitement was so great that he had to be concealed upon his arrival; that he had to wait two months before he could see the queen; that the queen sent him word to appear at the palace at the hour when her courtiers were at the sermon; that he was secretly received, and had a hurried interview with her; that in this interview he assured her of the favor of the Pope, and exhorted her to remain faithful to the Church; and further, that he urged her to more severe measures in destroying heresy, and that he carried important letters to the bishops, which he could not deliver through personal fear. He reports to the General of the Jesuit order how, in his opinion, the country is to be brought back to the Catholic faith. First, it was absolutely necessary that the queen should marry a powerful Catholic prince; next, she must have Roman Catholics as chief officials and ministers of the government; then the Pope should send a sufficient number of legates, vested with full power, to enforce discipline; lastly, King Philip of Spain must be induced to promise aid to the queen, against England. This Jesuit sneak took a number of young men out of Scotland with him, and put them in Jesuit training, in the Jesuit schools of Europe, and some of these in after years became famous Jesuit conspirators.

It may be reasonably presumed that Mary would have extended both tolerance and protection to all the Protestant interests but for the daily and excessive influence of the Romish horde about her. There has nothing like it appeared thus far in history. Her uncles, by special agents and uninterrupted letters, the Pope, and his regular installment of secret nuncios; the Jesuits and their tools, the Scotch bishop and cardinal; and last, but not of least power, the ugly and base Rizzio, who hung about the queen like some spy on an errand from the devil. In spite of all this, she gave some little evidence of showing regard for the rights of the Protestant religion, which she found established in the country upon taking the throne

CAUSE OF THE QUEEN'S BIGOTRY.

But Rome would not leave her alone, until Papal influence inspired her with a favorite passion, and that was the re-es tablishment of the Roman religion. This she promises the Pope, who, upon her joining the league of Bayonne, dispatches a letter to her, by special nuncio, by whom he also sends a present of twenty thousand crowns. This nuncio was detained at Paris because of the intense feeling in the country. The Pope also promised her a subsidy of eight thousand crowns. In connection with all this, Mary was encouraged in keeping up a dangerous correspondence with leading foreign Catholics. As a result of all this she finally declared, to the Protestant leaders, and in strong terms, that it was her determination to restore in full the Catholic religion.

One of the most aggravating influences over her, and operating in the interest of bigotry and persecution, was

that of the perpetual whipping in of the Romish leaders of France, who urged upon her the policy of Mary Tudor of England. She was queen of England preceding Elizabeth, and her five short years on the throne were so intensely Papal in fanaticism, tyranny and cruelty, that she won the title of "Bloody Mary." Yet she is held up before the Scotch queen as a model; and to encourage her in the ways of the English Mary, the Pope sent a large sum of money to be used in making war upon the heretics.

CIVIL WAR PROVOKED.

While the French Papists are urging her to follow the "Bloody Mary" of England, and destroy the Protestants, one of her own nobles, the Roman Catholic Earl of Huntly, is holding frequent meetings with her, devising some way to restore the Papacy. He prevails upon her secretary, Rizzio, who was in constant communication with the Cardinal of Lorraine and the Duke of Guise, to use all his efforts upon the queen. Rizzio was Mary's confident. He finally induced the queen to permit Huntly to undertake to restore through the realm the Papal power. This led to the War of the Nobles, and surely to the death of the deformed little Jesuit, Rizzio.

The troubled stream of her unhappy life seemed, naturally, to sweep her into the marriage with Lord Darnley, her cousin, and one of the Roman Catholic leaders. She had the Pope's consent to this match, but did not seek the assent of her parliament, or the approval of her country. Upon her marriage with Darnley, she proclaimed that all state documents and writs at law should be made in the name of the king and queen.

A CONFEDERATION TO OVERTHROW LIBERTIES.

It was not her right to choose a husband without the consent of parliament, and still more, had she no right to confer, by private authority, without act of parliament, the title and dignity of king upon her husband. There could be no stronger proof of the foolhardiness of her advisers.

Darnley was low, unprincipled and profligate, and led his royal wife into a life of deepening gloom, and it was to be the night of gloom that knew no dawn. It was at this period that the Pope's envoy came from France, bearing a report of the Papal conference at Bayonne, in France, between Catherine de Medicis and Alva, arranging for the extermination of the Protestants throughout the earth. This was with the approval of the Cardinal of Lorraine and Pope Pius the IV.; Mary was applied to for co-operation. She promptly joined this confederation, formed for the destruction of the civil and religious liberties of Europe. She at once grew more bitter towards the Protestant nobles. In pursuing this Papal course, she made an immense contribution to her own future calamities, and a civil war in her own country.

What murders and assassinations! Rizzio was barbarously cut down in the queen's chamber. Darnley soon afterwards became the victim of the Earl of Murray, and was blown up with gun powder. Mary soon marries one of the conspirators, the Earl of Bothwell; in another three years Murray, who was regent now, upon the forced abdication of the queen, was assassinated. He was succeeded in the regency by the Earl of Lennox, who soon fell by the shot of the assassin. The Earl of Morton became regent, and was executed upon the elevation of James VI. to the throne.

Mary's troubles, because of her Papal adherence, deepened to the end. Certainly the leading cause of her own unhappiness and misfortunes, and the unutterable miseries she entailed upon her country, was the vicious pressure of her Popish masters. She knowingly permitted the Jesuit instigators of war to travel about, stirring up the people to rebel. The Jesuit, Hay, went spying about in Scotland at one time, and made a report of his observations and conclusions to the Provincial General of the Jesuit order. In this letter to his superior, he advises that members of the order be sent into the northern district of Scotland; and that, upon the first occurrence of civil war, they should accomplish the expulsion of the Protestant ministers and transfer all revenues, held by the heretics, to the Catholic nobles.

VICTIM OF THE ARCHBISHOP.

At last poor Mary finds herself in prison, in her own land. She was held in the island castle of Lochleven. By her rare charms she moved upon the keeper's brother to effect her escape. He procured the key, opened her door and the castle gates, and then threw the key into the lake. She fled to the west. In a few days a splendid train of nobles and an army six thousand strong awaited her command. It was a foolish thing, and the worst possible for poor Mary, but her advisers were bent on a fight. The archbishop of St. Andrews saw a chance to get the queen in his own hands, and induce her to commit the affairs of the state to himself. His ambition proved her greatest tragedy.

Near Dumbarton, on a hillside, stood Mary and watched the engagement. When she saw the army, which was her last hope, thrown into irretrievable confusion, her spirits

sank within her. In the utmost consternation she began her flight, and ere she tarried she was sixty miles away in the abbey of Drundrenan.

Her very fears drove her to take the most ill-advised and unfortunate step of her life. She flew to England.

For almost twenty years this beautiful Queen of Scots pined and fretted, but conspired and plotted, in English castle prisons. These years were largely taken up with intrigues, more in the interest of the Papacy than in behalf of herself. Most of them contemplate the dethronement of Elizabeth and the re-establishment of Papal rulers for England. The Pope and bishops, as well as kings and subjects, were responsible for beguiling the fated queen with such vain hopes, and implicating her in matters which were bound at last to bring her to execution. Some of these plots we have detailed in a former part of this work.

Mary's responsibility in connection with them can easily be seen, though it was a responsibility for which she was not as blamable as were those she trusted for counsel. In these plots of treason her own Church is seen to be her greatest foe.

JESUIT PROOFS.

It was asserted by the Jesuits, while Mary was confined a prisoner in Sheffield Castle, that the English Roman Catholics but awaited the help of a few thousand Spaniards to hurl Elizabeth from the throne. To make this allowable the Pope had excommunicated Elizabeth. It was planned that Don John, brother of Philip King of Spain, should lead the Spanish contingent. Don John had made a private treaty with the court of Rome. The Pope had promised him six thousand men and one hundred and fifty thousand ducats for the English expedition.

THE RIDOLFI CONSPIRACY.

Five years before the Don John plot, King Philip had been more hopeful. He had consented to the Ridolfi conspiracy, by which Elizabeth was to be assassinated, and by the help of Spanish troops the Queen of Scots was to have been elevated to the throne. Philip did not have a fond attachment for Mary, but because of his attachment to the Papacy he had agreed to it. Ridolfi was one of the most cunning Jesuits of his day. With him the study of the overthrow of constitutional government became a science. He lived at London, under the character of a banker, and was the agent for Philip and the Pope. Mary was in secret correspondence with Philip, through the bishop of Loff. Mary induced the Duke of Norfolk to have hopes of being her future husband, if he would aid the Ridolfi scheme. Ridolfi had frequent conferences with the duke. He told him that the Pope had a large sum, ready to bestow on the cause of destroying Elizabeth, liberating Mary, and seating her upon the throne. He further told him that Alva would land ten thousand men not far from London. They were to be brought from the Spanish contingency in the Netherlands. The Bishop of Ross urged the Duke of Norfolk to secretly assemble a few of his followers, fall upon Elizabeth, and await the uprising of the Catholic classes. The conspiracy was discovered. The Bishop of Ross, who it appears was a prime mover in every plot against Elizabeth, was banished from the kingdom. The Spanish ambassador, who likewise was implicated in this plot, was commanded to leave.

CONFESSIONS OF A ROMAN CATHOLIC CONSPIRATOR.

In a short while, and suddenly, another plot was uncovered. A Roman Catholic agent was taken into custody,

and on his person two papers were found; one of these contained a sketch of all the English harbors, the other a list of the most eminent Roman Catholics in the country. He acknowledged that he had been in secret correspondence with the Queen of Scots, and that there was a design to invade England. He said that the Duke of Guise, uncle of Mary, was to furnish the army and conduct the enterprise. The Pope of Rome and the King of Spain were to supply the money; while the Spanish ambassador, Mendata, was the instigating agent among the English Catholics. The culprit in custody affirmed and denied the details of this conspiracy in turn. That it was probably correct is shown by an incident connected with the capture of the Jesuit, Crichtum, who upon being taken into captivity, on a ship under sail for Scotland, was seen to hastily tear into pieces some papers in his possession, and throw them overboard; their recovery and patient patching together, revealed to the government that they contained an account of a plot, formed by the Duke of Guise and Philip of Spain, for invading England.

In addition, a letter was found, written by the unfortunate queen from her prison, to Sir Francis Inglefield, urging him to hasten the execution of what she calls, "*the great plot or designment.*"

These repeated plots and conspiracies aroused the parliament, and drove it to the passage of an act, which was sure to prove fatal to Mary. One more plot was hatched out in the fertile Papal brain to liberate Mary and kill Elizabeth. The parts were assigned to different parties. To Babbington fell the task of rescuing Mary. Salisbury had under his direction those who were to excite the Roman Catholics to arms. While the murder of the English queen, the most dangerous and important service, fell to

the hands of Tichbourne and Savage, with their associates. Without scruple or compulsion, they undertook a deed, or rather a series of deeds, which the most depraved and profligate might contemplate with a shudder. But they were the trained and educated tools of the Romish Church, and we are not surprised that they undertook such an enterprise.

SAD EXECUTION OF THE QUEEN.

Upon the discovery of this last plot, in the interests of the Papal Queen of Scots, some of the conspirators made a full confession. The indignation of the nation was too deep, and the throne had borne too long the many intrigues of the Roman Catholic party. A high commissioner's court tried Mary, sentenced her, and ordered her execution. Neither the act, under which the trial was conducted, the form of proceedings, nor the verdict, were to the honor of the English queen, or to that of the nation. But the court was driven to desperate ends, and the Roman Catholic Church is greatly to be blamed for the fate of Mary.

JESUIT PAPERS FOUND BY FROUDE.

Mr. Froude, in recent researches in the archives of Spain, has unearthed some valuable letters, giving proof of the terrible Papal intentions in England during this period. Amongst these is a long communication from a Fr. Parsons, who was a Jesuit leader of some prominence in England. It is an epistle on the conditions in England, and is written for the use of the Pope and the King of Spain. The archives of the Roman Catholic governments of Europe are crowded with these evidences of Papal plots and treason, and Romish pride, to an extent that almost prompts the question, if these Popes and their vassals were human?

A portion of the letter of Parsons is intended to show how the Jesuits were planning in England for the overthrow of the government. It gives very conclusive proof of the treasonable character of that order. Parsons proceeds to say that England "contains fifty-two counties, of which forty are well inclined to the Catholic. Heretics in these are few, and are hated by all ranks. The remaining twelve are infected more or less, but in even these the Catholics are in the majority. Divide England into three parts; two-thirds at least are Catholic at heart, though many conceal their convictions in fear of the queen.

"The enemies that we shall have to deal with are the more determined heretics whom we call Puritans, and certain preachers of the queen, the Earls of Leicester and Huntington, and a few others. They will have an advantage in the money in the treasury, the public arms and stores, and the army and navy, but none of them have ever seen a camp. They will fly at the first shot of war. They have not a man who can command in the field.

"In the whole realm there are but two fortresses which could stand a three days' siege. The people are enervated by a long peace, and except a few who have served with the heretics in Flanders cannot bear their arms. Of those few some are dead and some have deserted to the Prince of Parma, a clear proof of the real disposition to revolt. There is abundance of food and cattle in the country, all of which will be at our service and cannot be kept from us. Everywhere there are safe and roomy harbors, almost all undefended. An invading force can be landed with ease, and there will be no lack of local pilots. Fifteen thousand trained soldiers will be sufficient, aided by the Catholic English, though of course the larger the force, particularly if it includes cavalry, the quicker the work will be done and the less the

expense. Practically there will be nothing to overcome save an unwarlike and undisciplined mob.

"The expenses shall be repaid to his Holiness and the Catholic king, out of the property of the heretics and Protestant clergy. There will be ample in these resources to compensate all who give us their hand. But the work must be done promptly."

PAPAL INFLUENCES ON THE QUEEN.

In analyzing the character and life of Mary Stuart, the accomplished and beautiful, but unfortunate woman, whose lot it was to be held in the cruel bondage of the despotic Papal power, it may be said, that almost every one of her wrong acts of great notoriety, her arrogant ways with the country, and her avowed purpose to restore the political supremacy of the Popes in Scotland, must be placed to the credit of Papal influence over her, and that passionate, unstable character, which itself was of the product of Papal training.

That she was taken to the court and convent of France, when a child of six, and which thus early fostered upon her life the Popish nightmare, was the work of Archbishop Beaton, and her uncles in France. Her life for ten years was leavened with the Romish spirit, and to such an extent that she seemed to religiously hold that her career must be devoted to the extermination of the Protestants in Scotland. This fanaticism which bore such evil fruit in her life was drilled into her in the Jesuit training schools about Paris.

The fated papers she was led to make over to the King of France, in which she signed away the kingdom of Scotland, in the event of her death without issue, and which she did without the knowledge of the Scotch representatives at

the French court, were the perfidious inventions of her Romish uncles, and the Papal king. And to these Papal diplomats, utterly lacking manliness of character and generous motives, may be traced the greater part of her sorrows and sufferings.

Taking the title of Queen of England, and embossing the English arms on her own crest, was a move designed to serve the ambition of the Pope and the king, more than to benefit Mary. In its practical effect it was a high insult offered to England.

Her marriage with the weakest of the thirteen children of Catherine, was the plan of the Roman bishops, rather than the intuition of her own heart.

VICTIM AND TOOL OF THE PAPACY.

Her troubles and blunders, while she was on the Scotch throne, almost wholly came because of bishops, legates, nuncios and Jesuits, who hung about the court and spread over the country in a way most derogatory, humiliating and aggravating. These were urged and abetted by the Pope, the Governor General of the Jesuits, and her uncles in France. The presence of Rizzio at the Edinboro Court was, from a consideration of mere public expediency, the most unstatesmanlike, and shows Mary's complete submission to the positive will of the Papacy. This Rizzio was an Italian musician, who had insinuated himself into the queen's favor, became her secretary, and in fact, if not in name, her confidential minister and adviser of state. There can be little doubt but Rizzio was a member of the Jesuit order, and it appears evident that he was in the court of the queen to do the will of that society. His character, manner, cunning and work, all indicate this. If this be true, Queen

Mary was in the possession and under the subjection of the Papacy in mind, body and soul, and is to be looked upon as a victim, quite as much if not more than as a tool of the Papal despotism.

Tolerance and justice might have been secured for both religions in Scotland, under Queen Mary, if she had been left alone with safe and fair advisers. The Dean of St. Andrews—leader of the Protestant cause—secured in Parliament the right of the queen to the free exercise of the Catholic religion for herself and her domestics. In return, within six days, the queen issued a proclamation giving royal assent to the rights of worship for the Protestants. This may stand for what she might have been and done, had she been less exposed to the influences of the Roman Catholic hierarchy.

PAPACY THE ENEMY OF WOMAN.

Mary lacked that ballast of high motive, consistency and honor, memorable in the character of great women, and not found, as a rule, in Roman Catholic women of eminence.

The Roman Papacy, which is head and heart, hand and foot for the Roman Catholic Church, had failed in elevating womanhood, until the Protestant centuries came in. It was only then that the general standard of womanhood began to show signs of improvement. Up until that period the Papal standard of womanhood was that of Pagan Rome. The teaching of the Roman Papacy does not conduce to high and lofty ideals of character in woman. Not only does the arbitrary rule of the Papal system of religion bar a full development of womanly motives and conduct, and the confessional lure to the road of deception, with a ten-

dency to break into that reserve of modesty most charming in women, but the system of morals taught may well be feared as hurtful to constancy and to unselfish honor.

EVILS OF CONFESSIONAL AND CELIBATE PRIESTHOOD.

In "Den's Theology"—a leading work of authority in Papal schools and councils—it is taught that a person who wished to deceive another, may do so by mental reservation. While according to Gury—a Jesuit authority, equal to Den—it is held, that if a person only has a good intention, he can make a bad action good. This is taught women in the confessional. It is not at all difficult to see the likely effect of such moral teaching upon character. Where the higher felicities of womanly character are found in Roman Catholic women, they are in spite of such teaching, and not because of it. Womanhood is neither safe, nor does it find expansion in the confessional and the celibate priesthood. The enforced celibacy of the Roman priesthood is a standing menace to womanhood, as well as a needless strain on the ecclesiastical order. It has produced concubinage. In other centuries this was more common. Dispensations were granted authorizing ecclesiastics to keep concubines. Men who regarded the protection of their wives and daughters, judged the concubinary priest as less likely to assault their own families; and in this way it was tolerated for prudential reasons. In Mexico, the South American States and Roman Catholic lands generally, the custom is still found. Canon Law, as recently published under approval of the Pope, stipulates what price ecclesiastics who desire to keep concubines shall pay the Church. This is logically prejudicial to a high moral tone in Papal womanhood, as well as in manhood.

FAME AND INFAMY OF PAPAL WOMEN.

The system encourages illicit intercourse, and woman suffers most. It is somewhat surprising how few are the number of women, of eminence in good works, distinguished for sterling character, known to fame, which are produced under the Papal system. It must be said that, as a rule, Papal women of high distinction and of whatever fame, have usually matched that fame with their infamy. Most of the famed women of Papal annals are strangely characterized by ways of injustice, cruelty and crime. Among the greatly famed families of the Roman Papacy, is that of Borgia. This was a family of Spanish origin, which reached its ignominy of Papal eminence at Rome in the last half of the fifteenth century.

Pope Calixtus III., also Alexander VI., were members of this family. When Alexander VI., began his reign as Pontiff, he was the father of a number of children by a Roman woman. Two of these, Cesare and Lucrezia, were extraordinarily notorious for their immorality, in a court which was extraordinary for its licentiousness in that extraordinarily immoral fifteenth century.

Lucrezia was a woman of great beauty, but, if the legends of the Papal court indicate the tone of her character, her moral complexion was of the hue of her father and brother.

In the tenth century the powerful Theodora, concubine of Pope John X., and her daughter Marozia, ruled the court of the Popes for almost half a century. They were diplomatic and talented, and governed both the Church and state to their will. Rapacity, lust and cruelty chiefly characterized their rule over the Popes. The wantonness in vice and crime, which marked the reign of Theodora, placed her be-

yond the circle of womanhood. She hardly appears to be a woman, so much as some strange formation of prodigious evil, incarnate in the female form. The very Pope who was raised to the Pontifical chair by the mother, was deposed and killed by the daughter; and one was as dissolute, ambitious and despotic as the other, yet they were chosen, honored women by the Papal Church of the day. No council of bishops, or bench of cardinals, had aught to complain of in their methods or character.

There was Matilda of Tuscany, one of the most noted of the Papal women of the eleventh century, who was descended from a race of Lombard nobles. She was early trained to serve the Papacy with great devotion and subtle tact. As she came into the possession of the dominion of Tuscany, she threw all of her powerful influence against the schism, which was then greatly threatening the very existence of the Papacy. With an utter lack of sympathy, and giving no signs of possessing any of the common feelings of humanity, she seems to us now, to have been animated by a spirit of cruelty, in dealing with those who were opposed by the Popes.

She was the champion for several of the Pontiffs, and upheld them in their unbridled course of crime and oppression. She was regarded as the very special ally of Gregory VII., who crushed the independence and manhood out of Henry IV., of Germany, and kept him for days and nights in the snow, begging for the pardon of the Pontiff.

HOW THE PAPACY SECURED TEMPORAL DOMINIONS.

The Castle of Canossa, before which the shameful scene of humiliation and surrender of liberty was enacted, belonged to Matilda, and was a part of her hereditary posses-

sions. But for her, the Emperor of Germany, who had sought some relief from the Papal tyranny for his people, would not have been kept by the Pope on his knees in the snow, doing penance, barefooted and bareheaded. It was at this time Matilda gave her possessions to the See of Rome. In this way the Papacy came into possession of most of its temporal dominions, which have proven such a cause of war and wrong. For this, and for this principally, the Great Countess of Tuscany may be remembered!

THE BIGOTED ISABELLA.

Isabella of Spain is one of the best known zealots of Rome. In moral status her reign was notorious and infamous. During the war she conducted against the Moors and Jews, the monkish zealots hung about her camps, and fell into rapturous strains of glee, as they chronicled the massacre of those who would not assent to the political and religious faith of Rome. She was so wholly under the thumb of the evil regime of the Papacy, that she was easily induced by Cardinal Ximenes to persecute the Moors, because they would not comply with the Popish ways. He led her to accept the horrid Papal doctrine, that to keep faith with infidels, by which was meant the Moors, was to break faith with God. He had her issue a decree, that the Moors "must take baptism or exile." Her efforts to establish the Inquisition in her own Castile, and her decrees of proscription against the Jews, as well as her persecution of the Moors, tell the story of that bigotry which blunted so grossly her moral sense of right. She had the making of one of the best, as well as greatest, of queens. Rome blighted that prospect, and under her one of the worst Papal persecutions of her time was carried forward. The year that

Columbus discovered America, Isabella issued her remarkable decree of expulsion, sending three-quarters of a million of her most thrifty people beyond the Spanish borders, at the same time confiscating their property. And this was simply done because they were Jews. By her orders two hundred thousand Jews and Protestants suffered death. And when the King of Portugal sought her daughter in marriage, the artful and conscienceless Papal agent stipulated, as a condition to her assent, that the Jews should be expelled from Portugal. The ballad poetry and romantic literature of that period have given a false glamour to the queen of the chivalrous age in Spain. This same false estimate is still made of Isabella, abetted by some modern light writers, who, like Edward Everett Hale, seemed to write for a purpose, rather than from a motive. Rather, let this daughter of the Papacy be judged upon her own testimony. This is the witness she bears of herself with evident satisfaction. Near the end of her life she said: "In the love of Christ, I have caused great misery, and have depopulated towns and districts, provinces and kingdoms!"

A FAR-FAMED PAPAL WOMAN.

One of the far-famed women of the Papacy was Catherine de Medicis, who caused more wanton bloodshed than any woman of modern times, if not of all times. She was a mystery of history. Certain and frequent of her acts indicate that she was as devoid of the passions of hatred and malice, as she was a stranger to those of love and sympathy. She was as cold and crafty by nature, as she was cunning and diplomatic by study. She was a very natural product of the cold, cruel tyranny of the Papacy, which for generations of her family had gone on developing the brutal

traits of character, and which ripened in Catherine in odorous culmination. Lost to all principle, she was without even constancy to her own religion. The selfish spirit of the Papacy, working like the leaven through her ancestry, settled in her bosom into a personal selfishness of the most pronounced type. At times she seemed about to favor the Huguenots, as she thought she saw a way to advance her own ambitions. But such a move never gave any disposition of just motive on her part. She was a fully ripened sample of the unscrupulous and selfish brutality of Papal womanhood, made so by mental and moral forces which were distinctly Romish. It is an open question, if she even felt any genuine emotions of love for right or for country. She belonged to a foreign family, which had never displayed any characteristics, or performed any acts of patriotism. One of her most constant companions asserted that she never displayed so much energy as in her efforts to deprave her own children.

"BLOODY MARY" OF ENGLAND.

Mary of England, another representative of Papal womanhood, was so highly esteemed by the Popish leaders, that they held her up as a model to Mary Queen of Scots. This queen upon beginning her reign, promised the Protestants of England she would do no violence to their religion. This furnishes us with an additional instance of the perfidy of Papal rulers, when under vows of clemency and protection. Mary exhibited towards the Protestants an insatiable cruelty. Most unrelenting in cruelty, and divesting herself of the tenderness which characterized her sex, and crushing all feeling of humanity, she urged fresh and more agonizing methods of torture, and continued to send out her orders

for the murder of her subjects, until her bigoted husband turned in horror from the spectacle.

The persecution carried forward by her was the most bitter in the annals of England. She declared her strict allegiance to the Pope in temporal affairs, and then carried out her profession by making the Roman bishop of Manchester Lord Chancellor of the realm, and then Prime Minister. She ejected over one thousand Protestant ministers, after promising to do their religion no violence.

Two thousand and eighty-eight persons were burned by her orders. Among them were eminent men of piety and learning, and the very saints of the land. Such were the illustrious Ridley, Latimer and Cranmer. She was known as the "Bloody Mary." It was during her reign that the martyr's fires of Smithfield were kept burning, to destroy those who did not accord with the bigoted queen, whose only conscience was the Pope's will. Upon Queen Elizabeth assuming the throne an address was delivered by a nobleman, in which the "Bloody Mary" was spoken of in the following plain language:

"O cruelty! cruelty! far exceeding all cruelties committed by those ancient and famous tyrants and cruel murderers, Pharaoh, Herod, Caligula, Nero, Domitian, Maximine, Dioclesian, Decius; whose names for their cruel persecution of the people of God, and their own tyranny practiced on the people, have been, be now, and ever shall be in perpetual hatred, and their souls in continual torments of hell."

CONVENT AND CLOISTER WOMEN OF FRANCE.

A typical class of women, developed under the favor and teaching of Romanism, was that of the court women of France, in the seventeenth century. They had their child-

hood training in the Roman Catholic home, their schooling and drilling in convent and cloister. Their intellectual and social accomplishments have never been surpassed, their beauty of face and figure rarely, if ever, equaled; while as able and eloquent conversationalists, they could be matched by the royal ladies of no court in Christendom. But with all this to their advantage, they loved the forbidden things which were under the ban of every law of right, justice and chastity. They were women of rare combinations of mental tact and talent, with social culture and grace. But we must not look too closely into their lives, if we do not want to lose faith in their sex, when wholly under the influence of the confessional of the Romish priesthood. In their moral code there was no place, apparently, for the manners, language or dress of modesty. They seldom showed any conscience, and never any hesitancy, when vice appeared in an attractive and theatrical form. Two notable exceptions are to be made in this wonderful and wonderfully large collection of eminent women of Papal education and devotion, identified with the French court life of the seventeenth century. One was Marie Therese, gentle, virtuous and resigned. Not a very strong woman, but one against whom not a well authenticated breath of scandal blew. The other was Madame de Maintenon, who, however, came from an old Protestant family, and in early childhood was under the influence of a worthy Protestant home, and who truly, in some measure, redeems the low cause of religion and morality at court.

As for the couple dozen others, who shone magnificently in wit and intellect, and equally shameful in those adventures where honor never appears, and virtue and justice have no place, they were an unprincipled set of wolves.

They were enchantresses, charmers, witches of beauty,

and very Spartans at wit. And while they were vivacious, infatuating, and intellectual, they were at the same time utterly lacking in the solidity of character, and the principles and constancy of virtue, and were more devoted to the wild and vicious ambitions of the Papacy, than to graces of personal religion ; and withal they displayed more energy in causing misery and suffering than they did in allaying human woes.

Such women as Lady Montespan, and the Marquise de Pompadour, the one a glutton and gourmand, the other a voluptuous grisette, were representations of this horde of flirting, ambitious, intriguing and licentious female papists, who made laws, country and honor alike submit to their supreme and carnal selfishness.

EUGENIE BRINGS WAR TO FRANCE.

Eugenie of France was a Papal lady of the Spanish type, enjoying high approval at the court of Rome. She was the wife of Louis Napoleon, and was "a frivolous Spanish bigot," placed by the Emperor at the head of the French court. Her fidelity to the Pope accounts for the heavy hand she raised and let fall upon the Protestants. She was the upholder of the Jesuits, and was the power behind the throne in the policy of Napoleon towards Italy, Mexico and Prussia. She must be looked upon as the leading cause which led France into war with Prussia. And it was because she was an obedient Papal empress, that she was ready to become that moving cause. As the Franco-Prussian war opened, Eugenie tragically exclaimed, "This is my war!" Had she obeyed her conscience, rather than Pope Pius IX. and the Jesuits, she might have spent a

happy life as the first lady of a great land, preserved her husband's throne, saved Mexico a revolution, and France a ruinous and humiliating war.

ATTEMPT OF PAPAL GOVERNMENT IN MEXICO.

And there was Carlotta, the victim of a Pope and a king, and all because an ardent devotee of the Papacy. Carlotta was the wife of Maximillian, who attempted, at the bidding of Rome, to establish in Mexico, some thirty years ago, a Papal government. She was a woman worthy of her sex in feeling and a high sense of right. But she was married to a child of the Papacy, while she herself was brought under the personal influence of the Pope, and the French Emperor, Louis Napoleon. She was led into the terrible conspiracy to overthrow one government in the new world, if not two. As the wife of Maximillian, and because of her relation to the Papacy, she played a guilty part in the attempt to establish a Papal government in Mexico. The attempt proved abortive. When utter failure opened her eyes to the enormity of the crime, into which she had been led by her Papal advisers, she saw the act of betrayal, and in that hour of her fall she upbraided Emperor and Pope, and charged them with being the cause of her unhappiness and humiliation. From that day dates the overthrow of the reason of Carlotta. The sad life of this woman is a powerful piece of argument against the ways of the Papacy.

Two hundred years ago a council of six hundred bishops sat in deliberate consideration over the question, "Shall women learn the alphabet?" and out of the six hundred bishops in attendance at the council, five hundred and ninty-five voted against the proposition. It is not known that any council has ever rescinded this action.

PAPAL LAW DECLARES WOMEN INCONSTANT.

In the Canon Law of the Roman Catholic Church, published under the authority of the Pope, and declared to be a complete work on Canon Law for the English Catholic world, it is held that women are not competent witnesses in certain cases in court, for the reason that, "Woman, by her very nature, is inconstant and changeable;" it is held that when her testimony must be taken it shall be considered suspicious.

The most eminent women, which are developed under the Papal system and the teaching of the Papal Canon Law, show a type of womanhood not many removes above that of Roman Pagan womanhood. The womanhood upheld, and most favored by the Roman Church in the sixteenth century, was about one with that of early Pagan Rome, where Salust says: "Men and women laid aside all regard to chastity, and trampled on modesty and continence." Nothing was more ridiculed than matrimonial fidelity. This grew so bad that women of rank enrolled their names in public registers, as connected with the immoral classes; and this was without any sacrifice to their social standing. Under Pagan Rome woman became depraved, because she had first been degraded, and such is precisely true in Papal Rome. The above quoted law of the Roman Catholic Church, in regard to the incompetency of women in testimony, reads like a direct reflection of the teaching and practice of Roman Paganism, on the same subject. This idea of the insincerity and inferiority of woman, as made in Roman Catholic Canon Law, comes from Pagan Rome. The Pagan teacher, Gaius, says it is "on account of her levity of mind;" and Cicero says it is "on account of her infirmity of judgment." While Seneca declares that "woman is an inconsiderate animal."

In the crime charged by the Papacy against Wyclif, was the specification that he laid the Bible "open to the laity and to woman. And in this way the gospel pearl is cast abroad, and trodden under foot of swine."

PAGAN IDEA OF WOMAN IS HELD.

This was in accord with the Pagan conception of woman. Here, as in many of her forms of religion, the Roman Catholic Church seems but a paganized form of Christianity.

The Roman Catholic system is not conducive to morality, when working upon certain temperaments, because it gives too much prominence to the operation of human appliances for sin.

The best type of woman yet developed, is that of Protestant production. Those who have attained, under Protestant culture, the eminence of fame, for loftiness of character, richness of motive, and greatness of work, are not found submissive surfs in the service of the Papacy.

NAMES IMPOSSIBLE IN THE PAPAL CHURCH.

It will be difficult—allowing two or three exceptions of possible claim—to find in all the Papal Church any names which shine as the brightness of the stars, for clearness of light and goodness of service, and distill such fragrance of life, pure, beautiful and sweet, as do multitudes of names, which give glory to our Protestant system, as Mary Somerville, Elizabeth Frye, Jenny Lind, Florence Nightingale, Lucretia Mott, Harriet Beecher Stowe;—the list might be run into weary length—are unmatched, in all Papal annals, for lofty aims, great conceptions of duty unsavored with selfishness; motives without a flaw; sacrifice and devotion, reaching a point beyond which their principles have not

yet risen on earth except in the Nazarene; while their accomplishments of great works on a scale most wonderful.

Such a name as Mary Bosauquet is quite an impossibility in the Papal Church. This extraordinary woman lived in the middle of the eighteenth century in England, and was one of the most remarkable women of history. Belonging to one of the most wealthy and aristocratic families, she early developed a piety and learning which, with her queenly manners and ways, made her a figure soon known over the land. Her life of consecration, philanthropy, greatness of accomplishments, and beautiful withal, has few parallels. Such a saint is not found in the Roman calendar. The Papal garden grows no such plants. The chief saint of the monkish orders is St. Anthony. An English wit renders in line that monk's evil deeds with, and wrong conception of, woman. A single verse indicates his views:

"There are many devils which walk this world,
Devils great and devils small,
Devils short and devils tall,
Bold devils which go with their tails unfurled;
Sly devils which carry them quite uncurled,
But a laughing woman with two bright eyes,
Is the worstest devil of them all."

THE PURITAN PATRIOT.

"The breaking waves dashed high
On a stern and rock-bound coast;
And the woods, against a stormy sky,
Their giant branches tossed.

"And the heavy night hung dark,
The hills and waters o'er,
When a band of exiles moved their bark
On the wild New England shore.

"Amidst the storm they sang,
'Till the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free.

"Yes, call that holy ground
Which first their brave feet trod!
They have left unstained what there they found—
Freedom to worship God."

Are the Popes responsible for bloodshed and war?

Whenever kings have been deposed by the Roman Pontiffs, the result has been bloody and civil wars; wherefore the Pope has only produced causes of war, and given a pretext and color to ambition and rebellion, and involved the whole world in the flames of war; and, in a word, these depositions of the kings by the authority of the Pope have never been of the least use, but have caused immense odium and injury.

Bossuet.

APPENDIX A.

Eloquent passages from the declarations of great thinkers and brave, showing the common view in which the Papacy is held:

MRS. BROWNING.

(On demanding liberty for enlightened Italians.)

Rise up, teacher! here's
A crowd to make a nation! best begin
By making each a man, till all be peers
Of earth's true patriots and pure martyrs in
Knowing and daring. Best unbar the doors
Which Peter's heirs kept locked so overclose
They only let the mice across the floors,
While every churchman dangles, as he goes,
The great key at his girdle, and abhors
In Christ's name meekly. Open wide the house,
Concede the entrance with Christ's liberal mind,
And set the tables with his wine and bread.
What! "Commune in both kinds?" In every kind—
Wine, wafer, love, hope, truth, unlimited,
Nothing kept back. For, when a man is blind
To starlight, will he see the rose is red?
A bondsman shivering at a Jesuit's foot—
"*Væ! mea culpa!*"—is not like to stand

A freedman at a despot's, and dispute
His titles by the balance in his hand,
Weighing them "*suo jure.*" Tend the root,
If careful of the branches, and expand
The inner souls of men before you strive
For civic heroes.

Whatever hand shall grasp this oriflamme,
Whatever man (last peasant or first pope seeking
to free his country) shall appear, . . .

I hold that he surpasses all the rest
Of Romans, heroes, patriots; and that when
He sat down on the throne, he dispossest
The first graves of some glory. See again,
This country-saving is a glorious thing!
And if a common man achieved it? Well.
Say, a rich man did? Excellent. A king?
That grows sublime! A priest? Improbable.
A pope? Ah, there we stop.

ROBERT BROWNING.

(On the Confessional.)

It is a lie—their Priests, their Pope,
Their Saints, their . . . all they fear or hope,
Are lies, and lies—there! through my door
And ceiling, there! and walls and floor,
There, lies, they lie,—shall still be hurled
Till spite of them I reach the world!

You think priests just and holy men!
Before they put me in this den

I was a human creature too,
With flesh and blood like one of you,
A girl that laughed in beauty's pride
Like lilies in your world outside.

SHAKESPEARE.

(On absolution.)

Though you and all the kings of Christendom,
Are led so grossly by this meddling priest,
Dreading the curse that money may buy out,
And by the merit of vile gold, dross, dust,
Purchase corrupted pardon of a man
Who, in that sale, sells pardon from himself—
Though you and all the rest so grossly led,
This juggling witchcraft with reverence cherish;
Yet I alone, alone do me oppose
Against the Pope; and count his friends my foes.

KING JOHN, iii. 1.

(On priestly immorality.)

This Cardinal is more haughty than the devil.

1 HENRY VI. i. 3.

Under my feet I'll stamp the Cardinal's hat,
In spite of Pope, or dignitaries of Church.

1 HENRY VI. iii. 3.

Presumptuous priest! this place commands my patience,
Or thou should'st find thou hast dishonored me.
Think not, although in writing I preferred
The manner of thy vile, outrageous crimes,
That therefore I have forged, or am not able,

Verbatim, to rehearse the method of my pen:
No, prelate! such is thy audacious wickedness,
Thy lewd, pestiferous, and dissentious pranks,
As very infants prattle of thy pride.
Thou art a most pernicious usurer,
Froward by name, enemy to peace;
Lascivious, wanton, more than well beseems
A man of thy profession and degree;
And for thy treachery, what's more manifest?

1 HENRY VI. iii. 1.

(On Indulgence.)

Stand back, thou manifest conspirator:
Thou, that contrived'st to murder our dead lord!
Thou, that giv'st whores indulgence to sin!
I'll canvass thee in thy broad Cardinal's hat,
If thou proceed'st in this thine insolence.

1 HENRY VI. 3.

BISMARCK.

(On Papal Interference.)

The Papacy has been a political power, which with the greatest audacity, and with the most momentous consequences has interposed with the affairs of this world. This Pope, this foreigner, this Italian, is more powerful in this country (Germany, 1875,) than any other one person, not excepting the king.

GLADSTONE.

(On ecclesiastical supremacy, 1874.)

Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty

at the mercy of another. The Romish Church alone arrogates to herself the right to speak to the State, not as a subject, but as its superior, setting up a rival law against the State in the State's own domain, and then claiming for it, with a higher sanction, the title to similar coercive means of enforcement.

JOHN KNOX.

(To the French ambassador, Du Croc, upon hearing the news of St. Bartholomew's day.)

Go, tell your king that sentence has gone against him; that God's vengeance shall never depart from him nor his house; that his name shall remain an execration to the posterities to come, and of his loins none shall enjoy that kingdom unless he repent.

MACAULAY.

(On the Roman Church a barrier to general progress.)

During the last three centuries, the chief object of the Roman Catholic Church has been to stunt the growth of the human mind. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power.

VICTOR HUGO.

(In reply to the attempt of the priestly party in France to control the education of the French youth.)

Ah, we know you! We know the clerical party; it is an old party. This it is which has found for the truth those two marvelous supporters, ignorance and error. This it is which forbids to science and genius the going beyond

the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is which caused Prinelli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to torture for saying that the number of worlds was infinite, and for having caught a glimpse at the secret of creation. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety; to find a world was a heresy. This it is which anathematized Pascal in the name of religion, Montaigne in the name of morality, Moliere in the name of both morality and religion. For a long time the human conscience has revolted against you and now demands of you "What is it that you wish of me?" For a long time already you have tried to put a gag upon the human intellect; you wish to be the masters of education, and there is not a poet, not an author, not a thinker, not a philosopher that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject. There is a book —a book which is from one end to the other an emanation from above; a book which contains all human wisdom illuminated by all divine wisdom—a book which the veneration of the people call the Book—the Bible! Well, your censure has reached even that—unheard of thing! Popes have proscribed the Bible. How astonishing to wise spirits; how overpowering to simple hearts to see the finger of

Rome placed upon the Book of God! Now you claim the liberty of teaching. Stop; let us see your pupils. Let us see those you have produced. What have you done for Italy? For Spain? The one in ashes, the other in ruins.

PARLIAMENT OF PARIS.

(Its acts of accusation and judgment against the Jesuits.)

August 6th, 1761, the parliament condemned the general of the Jesuits, and, in his person, the whole society which he governed; also a quantity of publications by the Jesuits, dating from the year 1590 downward. The accusation brought against these books was, that they taught "abominable and murderous doctrine, of justifying sedition, rebellion and regicide. They were forbidden to give instruction, private or public, in theology, philosophy or humanity, and ordered their schools and colleges to be closed.

The final act was taken a year later, August, 1761, when the parliament sentenced that the "Society was inadmissible, by its nature, in any civilized state, inasmuch as it was contrary to the law of nature. Subversive of authority, spiritual and temporal, and introduced, under the veil of religion; a political body, of which the essence consists in perpetual attempts to attain, first, absolute independence, and in the end, supreme authority."

LORD PALMERSTON.

(Many years Prime Minister of England.)

All history tells us that wherever the Romish priesthood has gained a predominance, there the utmost amount of intolerance is invariably the practice. In countries where they are in the minority they instantly demand, not only

toleration, but equality; but in countries where they predominate they allow neither toleration nor equality.

SIR WILLIAM BLACKSTONE.

The priests would have engulfed all the real estate of England. It took centuries to protect and perfect the nations against their rapacity and schemes to avoid the statutes.

THOMAS CARLYLE.

(On Jesuitism.)

For some two centuries the genius of mankind has been dominated by the gospel of Ignatius Loyola, the poison-fountain from which these rivers of bitterness that now submerge the world have flowed. Long now have the English people understood that Jesuits proper, are servants to the Prince of Darkness.

JAMES ANTHONY FROUDE.

(On universal sovereignty.)

More than ever the assumptions of the Holy See are perceived to rest on error or on fraud. The doctrines of the Catholic Church have gained only increased improbability from the advance of knowledge. Her history in the light of critical science is a tissue of legend woven by the devout imagination. Yet the Roman Church has once more shot up into visible and practical consequence. Her hierarchy, in England and America, have already compelled the State to consult their opinions and respect their pleasure; while each step that is gained is used as a vantage-ground

from which to present fresh demands. Hildebrand, in the plenitude of his power, was not more arrogant in his claim of universal sovereignty than the present wearer of the tiara.

JOSEPH PARKER, OF LONDON.

What I do know is, that the Papist is under bond to obey the Pope. This is the very essence of Popery. Either the Pope means what he says, or he does not mean it. The late Pope of Rome is represented by Cardinal Manning as saying: "I acknowledge no civil superior, and I claim more than this: I claim to be the supreme judge on earth, and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the last supreme judge on earth of what is right and wrong."

I am not beguiled by rhetoric when I characterize Papal history as a record of superstition, tyranny and bloodshed. And Popery never alters. If Popery has ever extended the liberties of the people, I call for the evidence. If Popery has ever led the nations in healthy thought and democratic progress, I call for the evidence. The history of Papacy has been as a roll written within and without with moaning, lamentation and woe.

LA FAYETTE.

If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy.

BANCROFT.

(On Roman Catholics in the Revolution.)

The great mass of the members of the Roman Church, who were then about one in seventy-five of the whole pop-

ulation, followed the influence of the Jesuits, in whose hands the direction of them still remained, and who cherished distrust of the influences of the American Revolution. In Philadelphia, Howe had been able to form a regiment of the Roman Catholics. With still better success Clinton courted the Irish, and allured them to a combination directly adverse to their own interests, and raised for Lord Rowdon a large regiment, in which officers and men were exclusively Irish. Among them were nearly five hundred deserters from the American army.

WASHINGTON.

Against the insidious wiles of foreign influence, the jealousy of a free people ought ever to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government.

LYMAN BEECHER.

(On the great conflict between Americanism and foreignism.)

Must Catholics have all the liberties—their own and ours too? I protest against that unlimited abuse which it is thought quite proper to round off declamatory periods against the religion of those who fought the battles of the Reformation and the battles of the Revolution; and that sensitiveness and liberality which would shield from animadversion and spread the mantle of charity over a religion which never prospered, but in alliance with despotic governments, has always been, and still is, the inflexible enemy of liberty, of conscience and free inquiry, and at this moment is the mainstay of the battle against republican institutions. A despotic government and despotic

religion may not be able to endure free inquiry, but a republic and religious liberty cannot exist without it..

HON. W. J. STILLMAN.

(United States Consul at Rome, on Papal persecution in Rome in 1864.)

I can conceive of no system of torture worse than this terrible espionage under which every patriot lay, fearful of his own breath, one scarcely daring to speak to another, except in tropes and innuendoes. They suffered the penalty of crime for wishing merely to be free. Had it not been for the system of counter-espionage kept up by the Roman committee on the government, no liberal could have lived in Rome.

RUFUS CHOATE.

Expel the Bible from our schools! Never, so long as a piece of Plymouth Rock remains big enough to make a gun-flint out of.

JOSEPH COOK.

My impression is, that Massachusetts law ought to be made in Massachusetts, and not on the Tiber. I want peace with all members of society; but I want first purity. It cannot be, it never will be, that the American people will submit to have Canon Law enforced over American law.

PROF. MORSE.

(Inventor of the telegraph and Minister to Rome, writing forty years ago.)

And now what prevents the interference of Catholics as a sect in the political elections of the country? They are organized under their priests. Do not Catholics of the

present day use the bonds of religious union to effect political objects in other countries? Did not the Pope interfere in Poland in the late revolution, and through the priests command submission to the tyranny of the Czar? At the moment I am writting, are not monks and priests leaders in the fields of battle in Spain, in Portugal? Is not the Pope encouraging the troops of Don Miguel, and exciting priests and people to arms in a civil contest? Has Popery abandoned its ever busy meddling in the politics of the countries where it obtains foothold?

HON. HENRY W. BLAIR.

(On the floor of the Senate, Feb. 15th, 1888.)

Upon this very floor soon after we had passed this bill, full two years ago, and while it was in the hands of a packed committee in the House of Representatives, where it was finally strangled—on this very floor a Senator showed me a letter which I read with my own eyes, the original letter of a Jesuit priest, in which he begged a Member of Congress to oppose this bill, and to kill it, saying, that *they had organized all over the country* for its destruction; that they succeeded in the committee of the House, and they would destroy the bill inevitably; and if they had only known it early enough, they could have prevented its passing through the Senate. They have begun in season this time.

LEONARD BACON, D. D.

I will tell you where you will find the true exponent of Romanism. Wherever you can get a mob of Irishmen to break up a Sunday school, and assail the children in the streets, there is the infallible, the immutable doctrine of the Church of Rome, the application of physical force as pertaining to religion.

ARTHUR CLEVELAND COXE.

(Episcopal Bishop of Western New York.)

The Jesuits still engage in commercial enterprises on a large scale. They have recourse to a third party, whom they empower to act for them, giving to it their money and immense influence. At the present moment the Jesuits are at the head of a number of banking houses in the Old World and in the New. Singly, or as partners, they own a whole fleet of clippers, which ply on the Brazilian line, of which the port of connection is Bordeaux. At Havre they have again a still more considerable interest in the supervision of ship-yards and the transportation of emigrants. Lastly, they own the best iron works in France, at Bessezes, and Alais. In California they have gold mines, and one entire street in San Francisco has become their property. They can carry on their most extensive operations in loan transactions at the rate of 30, 40, 50, 100, and 200 per cent. The Pope of Rome is governed absolutely by the Jesuits, or the court of Rome. This court is generally ignorant, narrow, and circumscribed, and knows less of this country than we know of the moon. When this court attempts to interfere with an American institution we have a right to feel insulted. We must remind the court of Rome that until the rightful power of King Humbert was established over Italy, the states, and the Church basking in the sunlight of the Pontifical presence, were the most thoroughly illiterate of all the states of Europe that were not largely barbarian. That that court should declare itself the arbiter in all questions affecting the morals of the nation, and should dictate to this American people, with all its light and intelligence, certainly is an indignity which every American should repel.

APPENDIX B.

The following list of the leading councils, of the Roman Catholic Church, is incorporated in this work, with a feeling that it will prove very valuable to thousands of scholars who need such a reference. The authority is that of Bellarmine and Pichler, leading Jesuit doctors of law. The form given is precisely that of Pichler's *Polemica*, edition of Vienna, 1749. The only other English appearance we know of is by Breckenridge. The only deviation we make from him and from the original in the *Polemica* is to change the word "Pope" into that of bishop, when reference is made to the early councils held prior to the use of the term "Pope" or the fact of the Papacy. In the use of this table it should be remembered that, according to Canon Law, any act of a general council, not reprobated by the Pope at the time, is binding upon the world for all time. According to our authorities we divide the councils into three classes.

I. GENERAL COUNCILS WHICH WERE LAWFUL.

1. *Nice*, which was held at the city of Nice. The council of Sardicense, held some years later, was a continuance of the same council.

   The time of this council was the year 327; Sylvester was bishop at Rome; Constantine the Great was emperor. There were three hundred and eighteen members in the council. The representatives of the Ro-

man bishop were Hosius, Vitus and Vincentius. Only the first was a bishop.

This council composed the Nicene Creed.

2. *Constantinople;* held partly at Constantinople, and partly at Rome.

The time was about 381; Damasus was bishop at Rome, and the elder Theodosius was emperor. There were present 150 Catholics and 36 Macedonians. The Roman bishop was not present personally or by representative. The council confirmed the Nicene Creed.

3. *Ephesinum;* held at Ephesus, the metropolis of Asia Minor.

The time was about 430; Celestine was bishop at Rome, and Theodosius the younger and Valentinien III. were emperors.

There were 200 members; Cyril, archbishop of Alexandria, presided. This council condemned the Nestorian heresy; declared the Virgin to be mother of Christ only, and not the mother of God. Against this action of the council the words, "Mother of God, pray for us," were added to the angelic salutation.

4. *Chalcedon;* convened at Chalcedon, in Bythinia.

The time was about 451; Leo the Great was bishop at Rome, and Marcian emperor.

There were 630 members; the representatives of the Roman bishop presided. This council condemned heresies pertaining to the doctrines of Christ.

5. *Constantinople II.;* held about the year 553; Virgilius was Pope, and Justinian emperor.

According to some there were 165 present, while others give the number at 255. The Pope was neither present nor represented by any one.

This council dealt with the heresy of Origin.

6. *Constantinople III.;* to which the synod of Trullana, called Quini-Sexta, was appended.
   The time was 680; Agatho was Pope, and Constantine IV. emperor.
   Present 289 fathers; the legates of the Pope presided.
   This council dealt with the heresy of the Monothelites.
7. *Nice II.;* about 781; Adrian was Pope, and Constantine reigning in the empire, with his mother.
   Present 350 fathers; the legates of the Pope presided.
   Dealt with heresy, and condemned certain emperors for having despoiled some images of Christ and the saints.
8. *Constantinople IV.;* about 869; Adrian II. Pope, and Basil emperor.
   Present, 102 fathers; the Pontifical legates presided.
   The destroyers of images were again dealt with.
9. *Lateran I.;* so called from the Lateran palace at Rome.
   Held about the year 1122; Calixtus II. was Pope, and Henry V. emperor.
   More than 300 fathers were present; the Pope presided in person.
   It was called to make peace between the Church and the empire, and to promote the war against the Saracens for the recovery of the Holy Land.
10. *Lateran II.;* held about 1139; Innocent II. Pope, and Lothair II. or Conrad king of the Romans.
    About 1000 fathers; the Pope presiding in person.
    This council condemned the anti-Popes Anocletus and Victor. Passed on the rights of the clergy and undertook to reform their morals.
11. *Lateran III.;* about 1179; Alexander III. Pope; Frederic I. emperor.
    About 300 fathers; the Pope presiding.

This council condemned the Waldenses as heretics, and passed measures for the reformation of morals.

12. *Lateran IV.;* 1245; Innocent IV. Pope, and Frederick II. emperor.

Present, 400 bishops, and 800 inferior prelates; the Pope presiding.

This council condemned anew the Albigenses in the Piedmont; passed act for the recovery of the Holy Land, and for the peace of the nations by determining that if secular governments refused to exterminate heretics they should be excommunicated and exterminated, and their countries given to any Cathlics who were able to conquer them.

13. *Lugdunense I.* (Lyons); so called because held at Lyons, France.

Held in 1245; Innocent IV. Pope, and Frederick II. emperor.

One hundred and forty fathers present, and the Pope presiding.

This council excommunicated and deposed emperor Frederick II. (called Barbarossa) as a rebel against the Pope. Also directed an expedition into Palestine.

14. *Lugdunense II.* (Lyons); 1274; Gregory Pope, and Rudolph emperor.

Almost 1000 present, of which over 500 were bishops; the Pope presided.

Affected a union with the Greeks (whose emperor was present) for the recovery of the Holy Land.

15. *Vienense* (Vienne); Held in Vienne, France.

In year 1311; Clement V. Pope, and Henry VII. emperor. This Pope framed the laws, which in Canon Law are called *Clementine.*

Three hundred bishops present; Pope presiding.

The order of the Templars, so called because protecting the Temple at Jerusalem, was first suppressed. A new expedition arranged for the Holy Land

16. *Florence;* Florence, Italy, 1438, continued from Ferrara; Eugene IV. Pope, Albert emperor.
Subscribed to by 141 fathers, many having departed beforehand. The Pope presided.
Attempted a union with Greeks and Armenians. No purpose further than this known.

17. *Lateran V.* Began in 1542; Julius II. Pope; completed in 1517. Leo X. Pope, and Maximilian emperor.
Present, 114 fathers; Pope presiding.
Called to heal the schism caused by the alleged Schismatic council of Pisa in 1409. Also ordered an expedition against the Turks, which never came to head because of the German Reformation.

18. *Trent* (Tridentinum); Commenced at Trent, Germany, continued at Bononia, and concluded at Trent.
Began in 1545 under Pope Paul III., continued through Pontificates of Julius III., Marcelles II., Paul IV., and finished under Pius VI. in 1563; Charles V. and Ferdinand I. were emperors.
The legates of the Pope presided; 255 fathers subscribed to it, many having left.
The Lutherans and other heretics were condemned; articles of faith and authority of the Popes re-affirmed, and morals were reformed, especially amongst the clergy, who were exceedingly corrupt.
According to Jesuit authority these are the eighteen general councils which have decided irrevocably and infallibly, and whose actions are, to the end of time, obligatory on all the world.
Yet it is known that, of these eighteen councils twelve

either spoke lies or decreed sins. The *third* established idolatry; the *seventh* and *eighth* wickedly condemned those who would not worship images; the *ninth*, *twelfth*, *thirteenth*, *fourteenth*, *fifteenth* and *seventeenth* decreed unjust wars; the *eleventh* and *twelfth* cursed all Christians not agreeing with Rome; the *thirteenth* raised the ecclesiastic power of the Roman Church over all human governments for all time.

II. SEVERAL COUNCILS WHICH WERE ILLEGAL.

The high Jesuit authorities, Pichler and Bellarmine, the latter the best single authority in the Roman Church, agree to *fourteen* additional councils, one-half of which were schismatic or reprobate, while the other half were in part legal and in part illegal. We give first a list of the illegal general councils.

1. *Antioch;* held in 345; Julius bishop of Rome; Constantine Arianus emperor; attended by 90 persons.
   In opposition to first Nicene council.
2. *Midiolanense* (Milan); held in 354; Liberius bishop of Rome; Arianus emperor; 300 present; indirectly condemned the Church at Rome.
3. *Ariminense* (Rimini); in 373; Damasus bishop of Rome; Arianus emperor; 600 present; dominated by the Arians.
4. *Ephesus II.;* 443; Leo bishop; Theodosius the younger emperor; violence reigned in the council, which drove away the representative of the bishop of Rome, and put to death the bishop of Constantinople, Flavianus; 128 present.
5. *Constantinople;* 730; Gregory II. Pope, and Leo emperor; the greater part of the council were laymen,

and it ordered the suppression of images of Christ and the saints.

6. *Constantinople;* 754; Stephen II. or III. Pope; Constantine Copronymus emperor; 338 fathers present; totally abolished all images of Christ and the saints.
7. *Pisa;* about 1510; Julius II. Pope, and MaximillianI. emperor; called by the emperor and king of France, with certain cardinals, to proceed against Pope Julius II.

It will be readily seen why these councils are considered illegal. They dealt with a just hand in handling the evils, idolatries and frauds of the Roman bishopric, and later with the established Papacy.

III. GENERAL COUNCILS PARTLY LEGAL AND PARTLY ILLEGAL.

1. *Sardicense;* appendix to the first council of Nice; Julius bishop at Rome, Arianus emperor; 300 present from the west and 73 from the east; growing friction between the western and eastern churches.
2. *Sirmiense* (Sirmium); held in 356; Liberius bishop, and Constantine Arianus emperor; the two parties drew up each a creed. Little action.
3. *Quini* (Sextum); held at Constantinople in Trullim palace, where its acts are called Trullian; held about 602; Sergius Pope, and Justinian II. emperor; 211 present; reprobated by the Pope.
4. *Frankford;* 794; no bishops from the east; 300 present; Adrian I. Pope; Charlemagne king of France; reprobated in part by the Pope.
5. *Constance;* 1414–1418; John XXIII. and Martin V. Popes; Sigismund emperor of Germany; over 1000 present, besides ordinary priests; suppressed a schism, de-

posed three anti-Popes, condemned and burned Huss and Jerome.

6. *Basle* (Basil); began at Basil in 1431, Eugenius IV. Pope, and finished at Lausanne, on lake Geneva, in 1449, under Pope Nicholas V., elected an anti-Pope.
7. *Pisa;* Pisa, Italy; 1409; Gregory XII. and Benedict XIII. professing to be Popes at the same time; present 180 bishops and 900 minor prelates. Deposed both the pretenders, and elected Alexander V., and increased the schism.

APPENDIX C.

A ROSTER OF THE POPES.

The most reliable Roman Catholic writers quite agree that it is wholly impossible to establish a correct list of the Popes, including the early bishops of Rome. The table which we append is that found in the *Gerarachia Cattolica* (the Roman Almanac). It also includes original names and titles and notes on the anti-popes, and the great western schism. The value of the table rests in this: That it presents the claims of the Roman Church.

(St. stands for Saint, B. for Blessed, M. for Martyr.)

	NAME.	PLACE OF BIRTH.	TERM.
1	St. Peter, M.	Bethsaida in Galilee.	42— 67
2	St. Linus, M.	Volterra	67— 78
3	St. Cletus, M.	Rome.	78— 90
4	St. Clement I., M	Rome.	90— 100
5	St. Anacletus, M.	Athens.	100— 112
6	St. Evaristus, M.	Syria.	112— 121
7	St. Alexander I., M.	Rome.	121— 132
8	St. Sixtus I., M.	Rome	132— 142
9	St. Telesphorus, M.	Greece	142— 154
10	St. Hyginus, M.	Greece	154— 158
11	St. Pius I., M.	Aquileja.	158— 167
12	St. Anicetus, M.	Syria	167— 175
13	St. Soterus, M.	Campania	175— 182

14	St. Eleutherius, M.	Epirus	182— 193
15	St. Victor I., M.	Africa	193— 203
16	St. Zephyrinus, M.	Rome	203— 220
17	St. Calixtus I., M.	Rome	221— 227
18	St. Urban I., M.	Rome	227— 233
19	St. Pontianus, M.	Rome	233— 238
20	St. Anterus, M.	Greece	238— 239
21	St. Fabian, M.	Rome	240— 253
22	St. Cornelius, M.	Rome	254— 255
	(Novatian, first antipope.)		
23	St. Lucius I., M.	Rome	255— 257
24	St. Stephen I., M.	Rome	257— 260
25	St. Sixtus II., M.	Athens	260— 261
26	St. Dionysius, M.	Italy	261— 272
27	St. Felix I., M.	Rome	272— 275
28	St. Eutychianus	Tuscany	275— 283
29	St. Caius, M.	Dalmatia	283— 296
30	St. Marcellinus, M.	Rome	296— 304
31	St. Marcellus I., M.	Rome	304— 309
32	St. Eusebius	Calabria	309— 311
33	St. Melchiades	Africa	311— 314
34	St. Sylvester	Rome	314— 337
35	St. Marcus	Rome	337— 340
36	St. Julius, I.	Rome	341— 352
37	St. Liberius	Rome	352— 363
38	St. Felix, II	Rome	363— 365
39	St. Damassus	Spain	366— 384
	(Ursicinus, antipope.)		
40	St. Siricius	Rome	384— 398
41	St. Anastasius	Rome	399— 402
42	St. Innocent, I.	Albano	402— 417
43	St. Zosimus	Greece	417— 418
44	St. Boniface, I.	Rome	418— 423
45	St. Celestine, I.	Campania	423— 432
46	St. Sixtus, III.	Rome	432— 440

47	St. Leo I, the Great	Tuscany	440— 461
48	St. Hilary	Cagliari	461— 468
49	St. Simplicius	Tivoli	468— 483
50	St. Felix III	Rome	483— 492
51	St. Gelasius I	Africa	492— 496
52	St. Anastasius II	Rome	496— 498
53	St. Symmachus	Rome	498— 514
54	St. Hormisdas	Frosinone	514— 523
55	St. John I., M	Tuscany	523— 526
56	St. Felix IV	Benevent	526— 530
57	Boniface II	Rome	530— 532
58	John II	Rome	532— 535
59	St. Agapetus I	Rome	535— 536
60	St. Sylverius	Frosinone	536— 538
61	St. Vigilius	Rome	538— 555
62	Pelagius I	Rome	555— 560
63	John III	Rome	560— 573
64	Benedict I	Rome	574— 578
65	Pelagius II	Rome	578— 590
66	St. Gregory I., the Great	Rome	590— 604
67	Sabinianus	Volterra	604— 606
68	Boniface III	Rome	607— 607
69	Boniface IV	The Marches	608— 615
70	St. Adeodatus I	Rome	615— 619
71	Boniface V	Naples	619— 625
72	Honorius I	Campania	625— 638
73	Severinus	Rome	640— 640
74	John IV	Dalmatia	640— 642
75	Theodorus I	Greece	642— 649
76	St. Martin I., M	Todi	649— 655
77	St. Eugenius I	Rome	655— 656
78	St. Vitalianus	Segin	657— 672
79	Adeodatus II	Rome	672— 676
80	Donus I	Rome	676— 678
81	St. Agathon	Greece	678— 682

82	St. Leo II.	Sicily	682— 683
83	St. Benedict II.	Rome	684— 685
84	John V.	Antiochia	685— 686
85	Conon	Thrace	686— 687
86	St. Sergius I.	(?)	687— 701
87	John VI.	Greece	701— 705
88	John VII.	Greece	705— 707
89	Sisinnius	Syria	708— 708
90	Constantine	Syria	708— 715
91	St. Gregory II	Rome	715— 731
92	St. Gregory III	Syria	731— 741
93	St. Zachary	Greece	741— 752
94	St. Stephen II	Rome	752— 752
95	Stephen III	Rome	752— 757
96	St. Paul I.	Rome	757— 767
97	Stephen IV	Syracuse	768— 771
98	Adrian I.	Rome	771— 795
99	St. Leo III.	Rome	795— 816
100	Stephen V.	Rome	816— 817
101	St. Paschal I.	Rome	817— 824
102	Eugenius II	Rome	824— 827
103	Valentinus.	Rome	827— 827
104	Gregory IV	Rome	827— 844
105	Sergius II.	Rome	844— 847
106	St. Leo IV.	Rome	847— 855
	(Fabulous antipope Joan.)		
107	Benedict III	Rome	855— 858
108	St. Nicholas I, the Great	Rome	858— 867
109	Adrian II	Rome	867— 872
110	John VIII.	Rome	872— 882
111	Marinus I	Gallese	882— 884
112	Adrian III	Rome	884— 885
113	Stephen VI.	Rome	885— 891
114	Formosus.	Ostia	891— 896
	(Sergius, antipope.)		

115	Boniface VI	Rome	896—	896
116	Stephen VII	Rome	897—	898
117	Romanus	Gallese	898—	898
118	Theodorus II	Gallese	898—	898
119	John IX	Tivoli	898—	900
120	Benedict IV	Rome	900—	903
121	Leo V	Ardea	903—	903
122	Christopher	Rome	903—	904
123	Sergius III	Rome	904—	911
124	Anastasius III	Rome	911—	913
125	Lando	Sabine	913—	914
126	John X	Ravenna	915—	928
127	Leo VI	Rome	928—	929
128	Stephen VIII	Rome	929—	931
129	John XI	Rome	931—	936
130	Leo VII	Rome	936—	939
131	Stephen IX	Rome	939—	942
132	Marinus II	Rome	943—	946
133	Agapetus II	Rome	946—	956
134	John XII.*	Rome	956—	964
		(Octavian Conti.)		
	(Leo VIII., antipope.)			
135	Benedict V	Rome	964—	965
136	John XIII	Rome	965—	972
		[Bishop John of Ravenna.]		
137	Benedict VI	Rome	972—	973
138	Donus II	Rome	973—	975
139	Benedict VII	Rome	975—	984
		(Conti, bishop of Sutri.)		
140	John XIV	Pavia	984—	985
		(Peter, bishop of Pavia.)		
141	Boniface VII	(?)	985—	985
		(Cardinal Boniface Franco.)		

*The first Pope who changed his name on ascending the Papal throne.

142 John XV.....Rome..... 985— 996
143 John XVI..... (?) ..... 996— 996
144 Gregory V.....Germany..... 996— 999
145 John XVII..... (?) ..... 999— 999
146 Sylvester II.....France..... 999—1003
(Gerbert.)
147 John XVIII.....Rome..... 1003—1003
148 John XIX.....Rome..... 1003—1009
149 Sergius IV.....Rome..... 1009—1012
150 Benedict VIII.....Rome..... 1012—1024
(Conti.)
151 John XX.....Rome.....1024—1033
(Conti, a brother of the preceding.)
152 Benedict IX.....Rome..... 1033—1044
(Theophylact, nephew of the two preceding.)
(Sylvester, antipope)
153 Gregory VI.....Rome..... 1044—1046
(Archpriest John Gratianus.)
154 Clement II.....Germany.....1046—1047
(Bishop Suidger of Bamberg.)
155 Damasus II.....Germany..... 1048—1048
(Bishop Pappo of Brixen.)
156 St. Leo IX.....Germany..... 1049—1055
(Bishop Bruno of Toul.)
157 Victor II.....Germany..... 1055—1057
(Bishop Gebhard of Eichstadt.)
158 Stephen X.....Germany..... 1057—1058
(Abbot Frederick of Montecassino.)
159 Benedict X..... (?) .....1058—1059
(John Mincius Conti, bishop of Velletri.)
160 Nicholas II.....France..... 1059—1061
(Bishop Gerard of Florence.)
161 Alexander II.....Milan..... 1061—1073
(Anselm Badago, bishop of Lucca.)

162 St. Gregory VII.....Soana..... 1073—1085
(Cardinal Hildebrand.)
(Clement III., antipope.)
163 Victor III.....Benevent .....1087—1087
(Desiderius, duke of Capua, abbot of Montecassino.)
164 Urban II.....France ..... 1088—1099
(Otto de Lagers, cardinal-bishop of Ostia.)
165 Paschal II.....Bieda..... 1099—1118
(Cardinal Rainer.)
(Albert and Theodoric, antipopes.)
166 Gelasius II.....Gaeta..... 1118—1119
(Cardinal Johannes Cajetani.)
167 Calixtus II.....France..... 1119—1124
(Guido, count of Burgundy, archbishop of Vienne.)
168 Honorius II.....Bologna..... 1124—1130
(Lambert, cardinal-bishop of Ostia.)
169 Innocent II.....Rome..... 1130—1143
(Cardinal Gregory Papy.)
(Anacletus, antipope.)
170 Celestine II.....Citta di Castello .... 1143—1144
171 Lucius II.....Bologna..... 1144—1145
(Caccianemici.)
172 B. Eugenius III.....Montemagno .....1145—1153
(Bernardus, abbot at Rome.)
173 Anastasius IV.....Rome ..... 1153—1154
174 Adrian IV.....England ..... 1154—1159
175 Alexander III.....Siena..... 1159—1181
(Roland Bandinelli.)
(Victor, Paschal, and Callixtus, antipopes.)
176 Lucius III.....Lucca..... 1181—1185
177 Urban III.....Milan..... 1185—1187
(Bishop Humbert of Milan.)
178 Gregory VIII.....Beneventum..... 1187—1187

179 Clement III.....Rome..... 1187—1191
180 Celestine III.....Rome..... 1191—1198
181 Innocent III.....Anagni..... 1198—1216
(Cardinal Conti.)
182 Honorius III.....Rome..... 1216—1227
(Savelli.)
183 Gregory IX.....Anagni..... 1227—1241
(Conti.)
184 Celestine IV.....Milan..... 1241—1241
(Castiglione.)
185 Innocent IV.....Genoa..... 1243—1254
(Fieschi.)
186 Alexander IV.....Anagni..... 1254—1261
(Conti.)
187 Urban IV.....France..... 1261—1264
(Jacob Pantalean, patriarch of Jerusalem.)
188 Clement IV.....France..... 1265—1269
(Guido Fulcodi.)
189 B. Gregory X.....Piacenza..... 1271—1276
(Theobald Visconti, archdeacon at Liege.)
190 Innocent V.....Savoy..... 1276—1276
(Peter de Tarantaise.)
191 Adrian V.....Genoa..... 1276—1276
(Fieschi.)
192 John XXI.....Portugal..... 1276—1277
(Peter Julian, bishop of Tusculum.)
193 Nicholas III.....Rome..... 1277—1280
(Cardinal John Cajetan Orfini.)
194 Martin IV.....France..... 1281—1285
(Simon de Brie.)
195 Honorius IV.....Rome..... 1285—1287
(Savelli.)
196 Nicholas IV.....Ascoli..... 1288—1292
(Cardinal Jerome, bishop of Tusculum.)

197 St. Celestine V.....Isernia..... 1294—1294
(Peter, an eremite.)
198 Boniface VIII.....Anagni..... 1294—1303
(Benedict Cajetan.)
199 B. Benedict XI.....Trevisco..... 1303—1304
(Boccasini.)
200 Clement V.....France..... 1305—1314
(De Gout, archbishop of Bordeaux.)
201 John XXII.....France..... 1316 1334
(Cardinal Jacob de Esne.)
(Nicholas, antipope.)
202 Benedict II X.... ... .France..... 1334—1342
(Cardinal Jacob Fournier.)
203 Clement VI.....France..... 1342—1352
(Cardinal Peter Roger.)
204 Innocent VI.....France..... 1352—1362
(Cardinal Stephen Aubert.)
205 B. Urban V.....France..... 1362—1370
(Abbot at Marseilles.)
206 Gregory XI.....France.. ..... 1370—1378
(Cardinal Peter Roger.)
207 Urban VI.....Naples.....1378—1389
(Prignano, archbishop of Bari.)

(From 1378 to 1410 occurs the great Western Schism, during which, in conflict with the line of Popes inserted in the catalogue, is found a rival line residing at Avignon—Clement VII., 1378–1394 ; Benedict XIII., 1394–1410. The Council of Pisa, 1410, deposed both rival popes ; but Benedict XIII. remained in schism till his death in 1424.)

208 Boniface IX.....Naples..... 1389—1404
209 Innocent VII.....Sulmona..... 1404—1406
(Migliorati.)
210 Gregory XII.....Venice..... 1406—1409
(Coriario.)

211 Alexander V.....Bologna ..... 1409—1410
(Cardinal Peter Philargi.)
212 John XXIII.....Naples ..... 1410—1415
(Cardinal Cossa.)
213 Martin V.....Rome.....1417—1431
(Cardinal Otto Colonna.)
214 Eugenius IV.....Venice .....1431—1447
(Condulmero.)
(Felix, antipope.)
215 Nicholas V.....Sarzana.....1447—1455
(Thomas de Sarzano.)
216 Calixtus III.....Spain.....1455—1458
(Cardinal Alphons Borgia.)
217 Pius II.....Siena.....1458—1464
(Æneas Sylvius Piccolomini.)
218 Paul II.....Venice.....1464—1471
(Barbo.)
219 Sixtus IV.....Savona.....1471—1484
(Cardinal Francesco della Rovere.)
220 Innocent VIII.....Genoa .....1484—1492
(Cardinal John Baptist Cibo.)
221 Alexander VI.....Spain.....1492—1503
(Cardinal Rodrigo Borgia.)
222 Pius III.....Siena.....1503—1503
(Cardinal Francis Piccolomini.)
223 Julius II.....Savona.....1503—1513
(Cardinal Rovere.)
224 Leo X.....Florence.....1513—1521
(Cardinal de Medici.)
225 Adrian VI.....Netherlands.....1522—1523
(Adrian Florent.)
226 Clement VII .....Florence .....1523—1534
(Cardinal de Medici.)
227 Paul III.....Rome .....1534—1549
(Cardinal Alexander Farnese.)

228 Julius III.....Tuscany.....1550—1555
(Cardinal del Monte.)

229 Marcellus II.....Montepulciano.....1555—1555
(Cardinal Cervino.)

230 Paul IV.....Naples.....1555—1559
(Cardinal Caraffa.)

231 Pius IV.....Milan.....1559—1565
(Cardinal de Medici.)

232 St. Pius V.....Bosco.....1566—1572
(Michael Ghisleri, Cardinal of Alessandria.)

233 Gregory XIII.....Bologna.....1572—1585
(Cardinal Hugo Buoncompagno.)

234 Sixtus V.....Marchigiano..... 1585—1590
(Felix Peretti, Cardinal Montalto.)

235 Urban VII.....Rome.....1590—1590
(Cardinal Castagna.)

236 Gregory XIV.....Cremona.....1590—1591
(Cardinal Sfondrati.)

237 Innocent IX.....Bologna.....1591—1592
(Cardinal Fachinetti.)

238 Clement VIII.....Florence.....1592—1605
(Cardinal Aldobrandini.)

239 Leo XI.....Florence.....1605—1605
(Cardinal Octavian de' Medici.)

240 Paul V.....Rome.....1605—1621
(Cardinal Camillo Borghese.)

241 Gregory XV.....Bologna.....1621—1623
(Cardinal Alexander Ludovisio.)

242 Urban VIII.....Florence.....1623—1644
(Cardinal Maffeo Barberini.)

243 Innocent X.....Rome.....1644—1655
(Cardinal John Pamfili.)

244 Alexander VII.....Siena.....1655—1657
(Carninal Fabio Chigi.)

245 Clement IX.....Pistoia.....1667—1669
(Cardinal Rospigliosi.)

246 Clement X.....Rome.....1670—1676
(Cardinal Altieri.)

247 Innocent XI.....Como.....1676—1689
(Cardinal Benedict Odescalchi.)

248 Alexander VIII.....Venice.....1689—1691
(Cardinal Peter Ottoboni.)

249 Innocent XII.....Naples.....1691—1700
(Cardinal Anthony Pignatelli.)

250 Clement XI.....Urbino.....1700—1721
(Cardinal Albani.)

251 Innocent XIII.....Rome.....1721—1724
(Cardinal Conti.)

252 Benedict XIII.....Rome.....1724—1730
(Cardinal Orsini.)

253 Clement XII.....Florence.....1730—1740
(Cardinal Corsini.)

254 Benedict XIV.....Bologna.....1740—1758
(Cardinal Prosper Lambertini.)

255 Clement XIII.....Venice.....1758—1769
(Cardinal Rezzonico.)

256 Clement XIV.....St. Angelo in Vado...1769—1774
(Cardinal Ganganelli.)

257 Pius VI.....Cesena.....1775—1799
(Cardinal Braschi.)

258 Pius VII.....Cesena.....1800—1823
(Cardinal Chiaramonte.)

259 Leo XII.....Spoleto.....1823—1829
(Cardinal della Genga.)

260 Pius VIII.....Cingoli.....1829—1830
(Cardinal Castiglione.)

261 Gregory XVI.....Belluno.....1831—1846
(Cardinal Mauro Capellari.)

262 Pius IX.....Sinigaglia.....1846—1878
(Cardinal Mastia Ferretti.)

263 Leo XIII.....Carpinetto.....1878—
(Cardinal Gioacchino Pesci.)

APPENDIX D.

THE CREED OF THE PAPACY.

Adopted by Pius IV., and published in 1564, (found in the *Professio Fidei*) is in accord with the decision of the Council of Trent. It is in the form of an oath, and every Roman Catholic is bound by it, and Roman ecclesiastics swear by it.

"I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other constitutions and observances of the holy Church. I also admit the sacred Scriptures according to the sense which the holy mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the fathers. I profess, also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one—viz., baptism, confirmation, eucharist, penance, extreme unction, order and matrimony; and that they confer grace; and of these, baptism, confirmation and order cannot be reiterated without sacrilege. I also admit and receive the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above said sacraments. I receive and embrace all and every one

of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification. I profess likewise, that in the mass is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body and of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I confess, also, that under either kind alone, whole and entire, Christ and a true sacrament is received. I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful. Likewise that the saints reigning together with Christ are to be honored and invocated, that they offer prayers to God for us, and that their relics are to be venerated. I most firmly assert that the images of Christ and the mother of God, ever virgin, and also of the other saints, are to be held and retained, and that due honor and veneration are to be given to them. I also affirm that the power of indulgences was left by Christ in the Church; and that the use of them is most wholesome to Christian people. I acknowledge the holy Catholic and Apostolic Roman Church, the mother and mistress of all churches; and I promise to swear true obedience to the Roman bishop, the successor of St. Peter, prince of the apostles and vicar of Christ. I also profess and undoubtedly receive all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the holy Council of Trent; and likewise I also condemn, reject and anathematize all things contrary thereto, and all heresies whatsoever, condemned and anathematized by the Church.

This true Catholic faith out of which none can be saved, which I now freely profess and truly hold, I, N——, promise, vow and swear most constantly to hold, and profess the same whole and entire, with God's assistance, to the end of my life. Amen."

APPENDIX E.

PRINCIPAL ERRORS AND FRAUDS OF THE PAPAL CHURCH, AND THE TIME WHEN THEY WERE INTRODUCED.

Invocation of the Saints; first taught with authority by the second Council of Constantinople, 754.

Introduction of Images and Relics; sanctioned and ordered by the second Council of Nice, 787.

Compulsory Celibacy of the Clergy; first enjoined by the I. Lateran Council, 1123.

Transubstantiation; formally decreed by the IV. Lateran Council, 1215.

Papal Supremacy; formally declared first by the IV. Lateran Council, 1215.

Auricular Confession; ordered first by Innocent III., at the IV. Lateran Council, 1215.

Right of the Church to Depose Rulers; first decreed by the IV. Lateran Council.

Papal Jubilees; witnessed by Boniface VIII. in 1300, and become a great source of profit and scandal to the Church.

Purgatory and Indulgences; first promulgated by Council of Florence, 1438.

Communion of Bread only; first decreed by Council of Constance, 1414.

Tradition; declared by the Council of Trent (April 8th, 1546) of equal authority and veneration with Scripture.

Judicial Absolution; authorized by Trent in 1554.

The Seven Sacraments; first promulgated with authority by the Council of Trent in 1546.

Infallibility of the Pope; established after a long quarrel and the almost complete disruption of the conclave, by the Vatican Council held at Rome 1870.

APPENDIX F.

ROMAN CATHOLIC POPULATION IN THE UNITED STATES. COMPARISON WITH THE TOTAL POPULATION.

YEAR.	ROMAN CATHOLIC POPULATION.	TOTAL POP.	ROMAN CATH. PER CENT. OF GENERAL POP.
1776	25,000	3,000,000	8 to the 1,000
1790	30,000	3,800,000	9 " " "
1800	100,000	5,300,000	18 " " "
1810	150,000	7,200,000	20 " " "
1820	300,000	9,600,000	31 " " "
1830	600,000	13,000,000	42 " " "
1840	1,500,000	17,000,000	90 " " "
1850	3,000,000	23,000,000	142 " " "
1860	4,500,000	31,500,000	142 " " "
1876	6,500,000	40,000,000	166 " " "
1890	8,000,000	62,600,000	135 " " "

This table exhibits a remarkable and almost uninterrupted growth of the Roman Catholic population. But it is again almost exclusively resulting from immigration. The Church has made a lamentable failure in holding the youth of American-born Catholic parents. The actual loss of the Church has often created consternation among their own writers. As early as 1836, Bishop England of Charleston, said: "We ought, if there were no loss, to have five millions of Catholics; and as we have less than one million and one-fourth, there must be a loss of three million and a quarter, at least. We may unhesitatingly assert, that within the last fifty years the Catholic Church has lost millions of members in the United States."

APPENDIX G.

VOTING POPULATION IN LARGE CITIES.

Population of males in the fifty principal cities in the United States, constituting the present or future voting population, and given according to native parentage, foreign-born parentage, and foreign-born:

CITIES.	MALES HAVING NATIVE PARENTAGE.	MALES HAVING FOREIGN PARENTAGE.	FOREIGN BORN MALES.
New York	134,457	285,992	314,481
Chicago	118,230	204,147	237,523
Philadelphia	202,046	158,355	131,761
Brooklyn	108,101	152,191	128,672
St. Louis	60,096	93,185	61,586
Boston	67,447	72,889	72,792
Baltimore	89,191	54,310	33,448
San Francisco	33,413	53,189	57,687
Cincinnati	39,915	63,833	35,504
Cleveland	30,621	49,225	51,040
Buffalo	29,209	52,218	45,839
New Orleans	33,207	34,850	16,474
Pittsburgh	35,553	44,206	39,978
Washington	52,354	13,719	9,680
Detroit	21,444	38,192	39,951
Milwaukee	13,325	46,263	40,906
Newark	27,054	32,253	27,667
Minneapolis	28,613	23,985	34,222
Jersey City	20,967	32,635	27,290
Louisville	31,066	22,208	11,990

VOTING POPULATION OF LARGE CITIES—CONTINUED.

CITIES.	MALES HAVING NATIVE PARENTAGE.	MALES HAVING FOREIGN PARENTAGE.	FOREIGN BORN MALES.
Omaha	40,360	16,922	20,042
Rochester	19,454	25,419	19,312
St. Paul	16,412	23,172	29,085
Kansas City	39,298	12,816	11,934
Providence	23,328	19,226	19,097
Denver	31,394	12,391	14,299
Indianapolis	28,146	12,002	7,555
Allegheny	18,872	18,972	13,463
Albany	16,291	10,372	18,268
Columbus	24,057	11,335	6,623
Syracuse	16,528	14,931	11,027
Worcester	15,121	13,480	13,180
Toledo	14,047	14,826	11,458
Richmond	19,294	2,868	1,883
New Haven	15,452	13,028	15,311
Lowell	9,713	10,469	15,098
Nashville	18,440	3,030	2,028
Scranton	9,199	15,397	13,663
Fall River	5,895	11,875	17,855
Cambridge	11,097	10,986	11,161
Atlanta	16,367	1,469	1,115
Memphis	12,004	3,808	3,313
Wilmington	16,437	5,904	4,738
Dayton	16,052	8,376	4,960
Troy	8,718	11,651	7,990
Grand Rapids	10,698	9,038	10,025
Reading	22,924	3,256	2,737
Camden	17,141	5,303	3,795
Trenton	13,159	7,609	7,390
Total	1,607,987	1,856,875	1,723,946

This is according to the census of 1890. Within fifteen years these will wholly belong to the voting population, by which time fully one-third of the entire voting population of the country will be in these fifty cities, and more than two-third of this will be foreign-born and of foreign parentage.

APPENDIX H.

The following table shows the number of Churches in the United States to day, as compared with forty years ago:

DENOMINATIONS.	1850.	1890.
Lutheran	1,221	6,559
Roman Catholic	1,227	8,756
Episcopal	1,461	5,605
Congregational	1,706	4,736
Presbyterian	4,836	12,463
Baptist	9,360	39,412
Methodist	13,338	44,244
All others	5,007	20,471

According to the return of the eleventh census, the value of Church property for three periods is as follows:

DENOMINATIONS.	1850.	1890.
Lutherans	$ 2,854,286	$ 34,218,234
Congregational	7,970,195	43,335,437
Roman Catholic	9,256,758	118,381,546
Baptist	11,001,127	68,028,526
Episcopal	11,384,210	73,586,201
Presbyterian	14,557,089	94,876,233
Methodist	14,826,148	130,018,070
All others	15,596,558	68,777,086

The Roman Church has advanced from an ownership of ten and one-half per cent. of all the Church property, to an ownership of eighteen and three-fourths per cent. But it is to be remembered that this estimate does not include

such classes of property as parochial schools and residences, convents and monasteries, and business blocks owned by bishops in trust for the Pope. For instance, the census reports Roman Catholic Church values in District of Columbia, as $1,017,000. An actual valuation makes the entire holdings of this Church in the District as $12,500,000. In New York it is over $50,000,000.

APPENDIX I.

WHO DID THE DESERTING IN THE LATE WAR?

(*Reported by the daily papers.*)

Whole number of troops who fought in the war	2,128,200
Natives of the United States	1,625,267
Germans	186,817
Irishmen	144,221
British other than Irish	99,040
Other foreigners	48,410

The desertions were as follows:

Natives of the United States	5 per cent.
Germans	16 " "
Irish Catholics,	72 " "
British (other than Irish)	7 " "
Other foreigners	7 " "

According to the census of 1860, there were in the United States of foreign birth:

Germans	1,301,136
Irish	1,611,304
British (other than Irish)	834,943

Therefore, of the total in the country, fourteen per cent. of the Germans enlisted, twelve per cent. of the British, and only nine per cent. of the Irish. While of 144,000 Irishmen that enlisted, 104,000 deserted, their desertions mostly occurring after the letters of the Pope to the bishops of New York and New Orleans. Only five per cent. of the native soldiery deserted, but almost one-half, or forty-five per cent. of these were Roman Catholics. This table appeared in such papers as the New York *World*, an Irish and Roman sheet.

INDEX.

PAGE.

Agricola, Rudolph, a mighty preacher..... 324
Albert, Archbishop, extravagance of his court..... 184
"contracts for the sins of Germany"..... 185
Alexander I., becomes Pope through bribery..... 129
VI., a father..... 435
Alva, agrees to the murder of Elizabeth..... 350
brutality of..... 357
Catherine de Medicis hatching massacre St. Bar-
[tholomew..... 274
and his "Court of Blood"..... 339
in plot against Scotland..... 388

Bancroft, his opinion of Calvin..... 315
Batavian race, character of..... 323
Bayonne, the secret conference at..... 274
conference of..... 424
Benedict XIV., grants indulgence license to the Knights of
[Malta..... 191
Beza, Theodore..... 250; 257
his opinion of Calvin..... 315
Bible, the cost of in 14th century..... 326
Decrees of councils and Popes against..... 76; 77; 79
ignorance of..... 239
influence of, in Bohemia..... 119

influence of on English civilization..... 70
mightier than the scepter..... 373
people burned for reading it..... 339
prior to the age of printing..... 67
the Pope's decision against..... 18
the Popes opposed to its translation into the language [of the people..... 161
Waldensian devotion to..... 34
Waldo's translation of..... 17
Bishops, as feudal lords..... 235
serious charge against, by Roman Catholic authorities 239
"Black Book," the celebrated..... 340
Blandiana, martyrdom of..... 9
Bohemia, description of..... 85
Effects of the death of Huss and Jerome on..... 112
hatred of the Popes for..... 115
introduction of Christianity into..... 93
Papal army in..... 113
Waldensian leaven in,..... 38
Boniface VIII., ambition of..... 301
Borgia, a great Papal family..... 435
Bosauquet, Mary, an extraordinary woman..... 446
Briconet, frightened back into the Papal fold..... 245
Brognier, Bishop, Pres. Council of Constance..... 109

Calvin, John, birth and childhood..... 308
magnitude of his work..... 311
Calixtus III..... 435
Canon Law, against the interests of women..... 444
stipulating fines for keeping concubines..... 434
Carlotta, victim of the Pope..... 443
Carlyle, Thomas..... 212
his opinion of Knox..... 367
Charles, the Emperor..... 106

Charles V., supporting the Inquisition..... 332
cruel edicts of..... 334
motive for his interest in William of Orange..... 342
Charles IX..... 245; 250; 276
confesses his responsibility for the massacre of St. [Bartholomew..... 284
dismal death of..... 286
in the room of the wounded Admiral..... 277
in the plot against Scotland..... 288
Church and State in America..... 245
Claudius, noted Christian reformer..... 11
Clemanges, his opinion of his church..... 103
Clement VIII., during his reign England became Protestant.. 269
Coligny, Admiral, Catherine's interview with..... 253
character of..... 275
failure of the scheme to wed him to Mary Stuart.... 270
murder of..... 277
Conde, scheme to wed to Mary Stuart..... 270
murder of..... 272
Concubines, authorized by the Church..... 434
Confiscation of property, by the Papal Church in the Pied- [mont..... 24
Constance, Council of..... 103–105
" " deposed two Popes..... 105
" size of..... 104
Constantine, his relation to the rise of the Papacy..... 13
Council, the great Lateran, approves the Inquisition..... 23
Council of Pisa..... 92
Council of Toulouse, decree of against the Bible..... 76
dealing with the Jesuits..... 243
on Indulgences..... 196
Cromwell, his message to Italy..... 33

Darnley, Lord..... 423
blown up with gun-powder..... 396; 424

D'Aubigne, his picture of the Papacy..... 130
his portrayal of an Indulgence sale..... 173
Da Roma, his method of persecuting..... 247
Davy, Sir Humphrey..... 73
de Bounechose, his description of the burning of Huss..... 107
de Medicis, Catherine, engaged with the Pope for overthrow [of the Protestants in England..... 268
most infamous woman of history..... 269; 274
forms a league with the Pope for destruction of the [Huguenots..... 271
with Alva, hatching the massacre of St. Bartholo- [mew..... 274
enjoys the massacre..... 281
last desperate game of..... 278
a mystery of history..... 438
Lorenzo..... 238
de Molay,..... 301
treachery against..... 303
burned to death..... 305
Den's theology..... 434
Disestablishment of the Church, begun by Wyclif..... 63
Dominicans, the special supporters of the Indulgences..... 192
Dominican Inquisition, origin of..... 19
under patronage of the Popes..... 20
supported by the great Lateran Council..... 23
Don John, conspiracy with the Pope..... 426
Dorner, his opinion of Calvin..... 314
Dutch Corsairs, the exploits of..... 351

Eck..... 147
Edward III., in conflict with the Pope..... 62
Edict of Nantes, enactment of the..... 292
England, growing power of the Papacy in..... 117
first translation of the Scriptures in..... 43

Papal issues in the parliament of..... 61
surrenders to the Pope..... 48
Erasmus, his opinion of Ghent..... 329
Eugenie, wife of Napoleon III..... 442

Farel..... 240
Fenelon, reporting to Queen Elizabeth the massacre of St. [Bartholomew..... 289
Feudalism in France..... 235
France, breaking up of the feudal system in..... 235
civilization has traveled beyond..... 234
her great opportunity lost..... 233
Francis I.,..... 245; 250; 267
confesses his iniquity..... 237
his interview with the Pope..... 251
replies to Piedmont's plea for tolerance..... 22
witnessing the tortures of the Protestants..... 310
Francis II.,..... 245; 250; 270
Froude, researches in the archives of Spain..... 429

Geneva, great schools and libraries of..... 313
Gerard, Belthaser, assassinates William of Orange..... 360
Gerson, Chancellor..... 104
Goethe..... 212
Gregory I.,..... 14
Gregory IX.,..... 19
exacting money from England..... 47
upholds the Inquisition..... 20
Gregory XVI., decree of, against the Bible..... 77
Guise-Lorraine family..... 374
Mary of, cunning scheme of..... 387
Gury, a Jesuit authority..... 434

Hay, a Jesuit spy..... 425

Henry II., ... 245; 250; 252
confiding his plot to William of Orange 343
his bastard son in charge of murder of Admiral [Coligny 280
Henry IV., his famous conflict with the Pope 130
Henry VIII 374
Heresy, how it was proven 25
Hottinger, Nicholas 229
Huguenots, the justice of their cause 256
enticed to Paris 276
after the massacre 291
deprived of all liberty 294
why they were slain 286
under Henry IV 292
in the United States 295
Huss, as a preacher 98
driven from Prague 101
excommunicated 102
his patriotism 98
his martyrdom 107
sentence against 106
under safe conduct of the Emperor 105

Illiteracy in Italy 319
among Roman Catholics in America 319
Indulgences in Germany 137
origin of 167
a money scheme 166; 168
made an article of faith under Clement VII 169
scale of prices of, from an old tax book 172
ship load of 174
Leo X. trades in 175
Tetzel on 176
for money rather than charity 181

relation of the Popes to..... 182
carried on in this country..... 191 ; 195
supported by present Pope..... 194
supported by high theological authorities..... 197
Zwingli's great sermon against..... 219
prices for in Holland..... 330
Indulgence, agents of, their disreputable lives..... 178
Innocent III., orders the persecution of the Waldenses..... 23
upholds the Inquisition..... 20
Innocent IV., upholds the Inquisition..... 20
Innocent VIII., accepts bribes from the Sultan of Turkey.... 24
adopts policy of extermination..... 23
Inquisition, attempt to introduce in France..... 250
introduction into Holland..... 330
against the Moors..... 332
supported by Canon Law..... 332
progress in Holland..... 334 ; 335
Invention of type..... 325
Ireland, ceded to the Pope by her king..... 49
early Christianity of..... 224
Indulgences in..... 193
failure of Catholic education in..... 318
Ireland, Archbishop, his letter to the Pope..... 95
his theory of public schools..... 96
Isabella, a Papal zealot..... 437
persecuting Jews and Protestants..... 438
Italians, in the U. S..... 318

James V., allegiance of to the Pope..... 411
second Papal marriage of..... 412
under control of Catholic bishops..... 372
Jerome of Prague..... 105
burned to death..... 111

John XXIII., character of..... 103
excommunicates Huss..... 102
his promise to Huss..... 105
Julius II., buying mercenary troops..... 226

Knights of Malta, selling indulgences..... 191
Knights Templars, character of..... 299
origin of..... 300
strange charge against..... 302
tortures of..... 303
suppressed by the Pope..... 305
Knox, John, a sermon of..... 391
greatness of..... 381
his charge against the Roman Church..... 382
his charge against the Pope..... 325
his tilt with the qneen..... 394

Laclere, Jean, the wool-carder of Meaux..... 246
Lasserre, suppression of his Bible..... 78
LeFevre..... 240
Leo VIII., patron of shrines..... 215
Leo X., Austrian Emperor's opinion of..... 127
charactor of..... 168
excommunicates Luther..... 140
Germany becomes a Protestant nation under..... 269
Leo X., iniquitous compact with Francis I..... 237
Leo XII., declares against the Bible..... 76
Leo XIII., ... 120
establishes shrines to the Virgin..... 217
issuing Indulgences..... 198
opposes the Bible..... 77
Lorraine, Cardinal of..... 250
forms a league against the Huguenots..... 271
plots with the Pope against England..... 268
Lorraine, Mary of..... 251

Louis XIV., his marriage and his court..... 293
Louis XV..... 237
Lucrezia, daughter of the Pope..... 435
Luther assails Indulgences..... 138
assails purgatory..... 139
boyhood of..... 134
before the Pope's legate..... 143
Carlyle's opinion of..... 132
burned in effigy..... 148
condemned by University of Paris..... 155
decision against, at Worms..... 153
declares the Pope is anti-Christ..... 150
effect of Huss on..... 112
excommunicated..... 140
first sees a Bible..... 135
his journey to Rome..... 136
his patriotism..... 160
his influence at Wittemberg..... 146
no longer a Roman Catholic..... 156
summoned to Rome..... 141
sublime courage of..... 162
taken to Wartburg..... 154
the Pope orders the execution of..... 146
Warneo not to go to Worms..... 151

Madame de Maintenon, befriends the Jesuits..... 294
Margaret of Valois, her description of the massacre..... 282
Margaret, Queen regent..... 336
Maria Theresa, marriage of to Louis XIV..... 293
Martianus, martyrdom of..... 8
Martin V..... 127
Mary Stuart, mistake of her marriage with Lord Darnley.... 423
joins the agreement of Bayonne..... 424
escapes from the castle of Lochleven..... 425
secret correspondence of..... 427

evil results of Papal training on..... 431
most entertaining woman in Scotland..... 365
her schooling in France..... 393 ; 415
in English prison..... 399
a visit to apartments of..... 414
married to an imbecile prince..... 417
Mary Tudor, representative Papal woman..... 439
cruel persecutions of..... 440
deserted by Philip II..... 337
Maximillian, insurrection of in Mexico..... 443
Matilda, champion of the Popes..... 436
Melancthon..... 142
Methodist itinerancy originates with Wyclif..... 66
Mexico throwing off Papal yoke..... 117
revolution in, a Papal plot..... 443
shrines to Virgin Mary in..... 216
Mill, John Stuart..... 213
Milton..... 37
Monasteries, character of..... 128
degeneracy of..... 103
destruction of in Scotland..... 391
Monks, Dominicans and Franciscans..... 47
holding property in England..... 69
immorality of..... 378
number of in Scotland..... 379
origin of..... 12
their chief saint..... 446
Moravia, great in hymnology and missions..... 205
Motley, the historian, describing a Papal massacre..... 357
Muller, Max..... 24

Napoleon..... 213
a dispatch of from Moscow..... 32
Navarre, Henry of, a plan to kidnap..... 272 ; 273
arrangement for his wedding..... 276

becomes Huguenot leader..... 291
becomes king of France..... 291
his oath on the field of Jarnac..... 272
overhears a Papal conference..... 274
Nunneries, character of..... 126; 128

Paganism, contrasted with Papacy..... 2
persecution of..... 5; 8
Papal nuncio, kicks the English crown..... 50
orders interdict on Prague..... 101
smoking Protestants out of caverns..... 24
Parsons, prominent Jesuit leader..... 429
letter of, to king of Spain..... 430
Patrarch..... 91
Paul V., levies a tax on the clergy in Italy..... 114
Persecution, against conscience and liberty..... 252
in France..... 247
in Piedmont..... 22
for selling books..... 249
Philip II., attempts to bribe William of Orange..... 344
character of..... 335
hypocrisy of, in the Netherland..... 336
in the plot against Scotland..... 388
offers reward for the death of William..... 344
receiving the news of St Bartholomew..... 288
secular head ot the Catholic world..... 401
urges the destruction of the Huguenots..... 272
Piedmont, a hymn of..... 36
description of..... 6
its church not attached to the diocese of Rome..... 10
its people never conquered by Rome..... 9
purity of the faith of..... 10; 11; 16
unjust Papal laws in..... 30
Pius II..... 146

Pius IV..... 269
receiving the news of St. Bartholomew..... 289
threatens Charles with the loss of his kingdom..... 272
Pius V., opposed to indulgences..... 192
Pius VI., grants indulgence license to king of Naples..... 191
Pius IX., authorizing indulgences..... 191
encyclical against the Bible..... 77
on the affairs of New Genada..... 120
Plague of the "black death"..... 46
Polycarp, martyrdom of..... 8
Printing, order of the Papal king against..... 246
Purgatory, made a doctrine of the church..... 169
origin of..... 169

Queen Elizabeth, attempted assassination of..... 350
receiving the report of the massacre of St. Bartholo-
[mew from the French Ambassador..... 289

Relics, worship of..... 238
Richard II., marries a Bohemian princess 86
Richter, Jean Paul..... ... 212
Ridolfi, the conspiracy of..... 427
Florentine conspirator..... 350
Rizzio, a Jesuit spy..... 422
instigates war..... 423
Roman Catholic Church, excessive cruelty of..... 248
how the leaders received news of St. Bartholomew.. 287
hypocrisy of her promises..... 258
members of, dependent on charity..... 190
is responsible for mobs..... 200
money power of..... 187; 237
opens the war in France..... 257
The many conspiracies of, in France..... 273
wears a mask in the U. S..... 259
Roman Catholic league, purpose of..... 395

Roman Catholic priesthood..... 377
fined for keeping concubines..... 386
Romanism, in conflict with civilization..... 2
persecution of..... 5 ; 8
Roman priests, profligacy of..... 89
Rome, fall of..... 10
early bishops of..... 14
Ross, Bishop of, wages plot against Elizabeth..... 427

Salust, testimony of, against Pagan Rome..... 444
Satolli, decides ecclesiastical laws to be superior to civil..... 316
Savonarola..... 127
Sigismund, Emperor, his pledge to Huss..... 105
Schiller, on the court of the Inquisition..... 335
Scotland, small size of..... 367
greatness of in civilization..... 368
St. Bartholomew, arrangement of the plot..... 276
how the news was received at the courts of [Europe..... 288; 289; 290
responsible causes of..... 243
the massacre of..... 277
the number massacred..... 284
was the massacre premeditated?..... 274
William of Orange hearing the news of..... 355
St. Dominic, character of..... 17
invents the Inquisition..... 19
Stephenson, a high Jesuit authority..... 400
important confessions of..... 407 ; 412 ; 419
Switzerland, origin of liberties and intelligence in..... 224

Tetzel, deceit of..... 178
teaching of, in the indulgences..... 176
the trap he fell into..... 180
Theodora, concubine of the Pope..... 435
The Franco-Prussian war, caused by the Papal queen..... 442

The Jesuits, advocate assassination..... 344
testify to Catholic conspiracies..... 426
their agreement to abide by the law..... 243
their plan to overthrow the government of Eng-
[land..... 430
they secure the revocation of the edict of Nantes.... 293
The Lombard league..... 16; 46
The Magna Charta, origin of..... 51
The Netherlands, freed from Papal rule..... 360
wealth and prosperity of..... 327
The Papacy, bitter persecutions of..... 21
charge of, against Wyclif..... 445
condemned by Roman Catholic authorities..... 13
fighting the Bible translators..... 161
growing power of, in England..... 117
The Papacy, hypocrisy of..... 52
in the 19th century..... 28
influence of, on womanhood..... 433; 443
Isaiah's prophecy against..... 13
its five reasons for hating Luther..... 159
opposed to the Bible..... 75
opposed to patriotism..... 161
opposition to, in Mexico..... 117
Pagan sources of..... 12
policy of in America..... 260
proscriptive laws of..... 30
real beginning of..... 14
rise of..... 5
the cause of wars..... 157
the temporal power of..... 14
threat of in the U. S..... 116
two headquarters of..... 45; 53
unrelenting foe of intellectual and political free-
[dom..... 230

The Popes, bribing an army.... 243
greed of..... 187; 236
levy a tax on France..... 23
levying a tax on French clergy..... 238
not reformers..... 228
opposed to civil and religious liberty..... 101
order the confiscation of property, and holding of [slaves..... 246
their course relative to sale of indulgences..... 182
their hand in elections..... 149
two females..... 14
The Spanish Armada..... 401
defeat of..... 404
large equipment of..... 402
supported by the Pope..... 404
Torquemada, Dominican inquisitor..... 331
Toulouse, synod of, against learning and science..... 18

Virgin Mary, shrines of, a fraud..... 215
shrines of, in the U. S..... 217

Waldenses, character of..... 15; 20
children of Providence..... 33
famous covenant of..... 27
great endurance of..... 31
influence in England of..... 51
moral table of..... 36
most noted hero..... 32
picture of in 16th century..... 35
sent beyond the Alps..... 26
teachers of Wyclif..... 38
their devotion to the Bible..... 34
Waldensian refugees..... 38
Waldo, Peter..... 17

William of Orange, character of..... 341
ground of his revolt against the Papacy..... 323
hearing the news of St. Bartholomew..... 355
great triumph of..... 358
page at the German court..... 342
the attempts to kill him..... 348
the assassination of..... 360
Women, Pagan teachers on..... 444
Protestant type of..... 445
Worms, diet of..... 150
condemns Luther..... 153
Wyclif, birthplace of..... 59
charge of the Papacy against..... 445
his body ungraved..... 111
his influence in Bohemia..... 87
his petition before parliament..... 62
his writings interdicted in Prague..... 100

Zwingli, a sermon talked about over Europe..... 218
against celibate priesthood..... 226
birth and childhood of..... 210
on Indulgences..... 219
patriot and orator..... 214
proven to be right..... 255

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